

# The Inquirer.

A Weekly Journal of Liberal Religious Life and Thought.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 1.

### LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.  
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. JOHN C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JÜPP.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. R. K. DAVIS, B.A.  
 Forest Gate, corner of Dunbar-road, Upton-lane. Closed for Cleaning.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. T. E. M. EDWARDS.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. SIMON JONES, of Swansea.  
 Highgate-hill, Unitarian Christian Church, 11 and 7.  
 Ilford, High-road, 11, STANLEY PENWARDEN; 7, THOMAS ELLIOT.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
 Kentish Town, Clarence-road, N.W. No Morning Service during August; 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
 Little Portland-street Chapel. Closed. The Services will be resumed on Sunday, September 12, at University Hall, Gordon Square, W.C.  
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. F. EDWIN ALLEN.  
 Peckham, Avondale-road, 11 and 6.30, Rev. JOHN PAGE HOPPS.  
 Richmond, Free Church, Ormond-road, 11.15, Rev. L. JENKINS JONES.  
 Stoke Newington Green, 11.15.  
 Stratford Unitarian Church, 11, P.S.M., and 6.30, Mr. H. G. CHANCELLOR.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Collegiate Hall, Worpole Road, 7, Rev. J. ARTHUR PEARSON.  
 Wood Green, Unity Church, 11, and 7, Rev. DR. MUMMERY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.  
 AMBLESIDE, The Old Chapel (near the Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.  
 BATH, Trim-street Chapel. Closed for cleaning.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CANTERBURY, Ancient Chapel, Blackfriars. No Service.  
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HARROGATE, Dawson's Rooms, St. Mary's Walk, 6.30, Mrs. BROADRICK, "Religion that is Reasonable."  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. McLAHLAN, M.A., B.D.  
 LEICESTER, Free Christian Church, 11 and 6.30, Mr. E. A. PICKERING, B.A.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.  
 LIVERPOOL, Ancient Chapel of Toxteth. Closed on August 1.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. DR. CARPENTER.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. JOHN F. PARMITER.  
 SHEFFIELD, Channing Hall, 11 and 6.30, Rev. J. W. COCK.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. J. E. MANNING, M.A.  
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11.  
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

### GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GAEDNER PRESTON.

### SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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LLOYD—GARLAND.—On July 20, at the Memorial Church, Liscard, by the Rev. W. J. Phillips, T. Lee, son of the late Rev. J. B. Lloyd, of Liverpool, to Florence, elder daughter of Mr. A. P. Garland, of Sheffield, formerly Liverpool.

### GOLDEN WEDDING.

HARDING—DARLISON.—On July 31, 1859, at St. Matthew's, Bethnal Green, Joseph Harding, to Elizabeth, eldest daughter of John and Charlotte Darlison, of Mile End.

### DEATH.

MATTHEWS.—On July 24, at 28, Lower Arcade, Broadmead, Bristol, Rev. William Matthews, aged 70.

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# THE INQUIRER.

*A Weekly Journal of Liberal Religious Life and Thought.*

## CONTENTS.

NOTES OF THE WEEK . . . . .	523	QUESTIONS AT ISSUE :—		MEETINGS AND SOCIETIES :—	
EDITORIAL ARTICLES :—		What is a Guild of Help? . . . .	527	Channing House School . . . . .	532
Open-Air Religion . . . . .	524	CORRESPONDENCE :—		Birmingham Sunday School Forward Movement . . . . .	533
Religious Life in Germany . . . .	524	The Legacy of George Tyrrell . . .	528	Domestic Mission Conference . . . .	533
LIFE, RELIGION AND AFFAIRS :—		A Living Wage . . . . .	528	Midland Sunday School Association . .	533
Social Service.—II. . . . .	525	BOOKS AND REVIEWS :—		The Unitarian Van Mission . . . . .	533
George Meredith's "Hymn to Colour" .	526	Francis Thompson on Shelley . . . .	528	NEWS OF THE CHURCHES . . . . .	534
Address . . . . .	527	Philosophy and Modern Life . . . .	529	NOTES AND JOTTINGS . . . . .	536
		The Industrial System . . . . .	530		

### NOTES OF THE WEEK.

SPAIN has allowed herself to drift into a little war of aggression in Morocco, which threatens to be a dangerous and costly enterprise. Already the columns of the daily newspapers are giving us the horrible details of battle. "The losses sustained by the natives in yesterday's fighting," says a telegram of Tuesday, "are incalculable. The ravines are filled with bodies, on which clouds of birds feed by day, while swarms of jackals make night hideous with their howling." As we go to press the news from Spain itself is very grave. The province of Barcelona is practically in a state of revolution, and martial law has been proclaimed. It is the strange spectacle of the populace rising up in protest against the Government, with the demand that it shall stop an unjust and ruinous war. Surely a peace movement of such threatening proportions, while the troops are actually in the field, must be almost unique in history.

\* \* \*

SERIOUS moral issues and responsibilities are involved in the Native Question in South Africa, which has become prominent in the discussions on the terms of the Act of Union. It is evident from the speech delivered by Lord Crewe in the House of Lords on Tuesday, that the Government would gladly have deleted the clauses, which exclude natives from Parliament and provide a constitutional method for disfranchising them in Cape Colony, had it been possible to do so without placing the whole scheme in jeopardy. As it is, a policy which conflicts with a good deal of traditional sentiment on this subject has been accepted in order to get the Act of Union through. The question of Basutoland and the other protectorates is more serious, for here we are directly responsible for the welfare of the natives, and there are already signs of restiveness and anxiety among them at the prospect of any transference of authority. In many ways it seems a pity to precipitate the problem before the future of the protectorates has become acute, as it would be likely to do in the course of a few years, with the government of a united South Africa.

THE political issues involved in both these native questions are complex and difficult. We have left behind us the old dream of a mission of civilisation and protection to the weaker races, and the cry of the moment is for room for the white man to occupy and expand. The countries of Europe are so much in love with their own type of civilisation, that they are persuaded that its growth, at whatever cost, is a distinct gain to the world. They try to huddle the native problem out of sight, and to stifle sentiment with a fine air of stoical submission to the laws of nature, which are so clearly to their own advantage. But such an appeal to the fashionable doctrine of the Super-man is impossible to the enlightened Christian conscience. The whole question must be faced by Christian people fairly and squarely as one of ethics and humanity. This is not to disparage the need of special knowledge and practical wisdom, or to prescribe, *à priori*, any particular line of policy. All we are concerned to say here is that the Christian conscience is one of the forces of the world with which the politician has to reckon, and that we have no reason to believe that an advance in civilisation, however eagerly desired, can be secure, if it involves any callousness to human claims or the tampering with grave moral responsibilities.

\* \* \*

THE circumstances attending the funeral of Father Tyrrell at Storrington last week have aroused a good deal of public comment. Shorn as it was of the stately ritual which his Catholic friends would have desired, it had a touching beauty of its own. The address and the simple prayers read by the Abbé Brémond, the gathering of friends drawn together by a common reverence and sorrow, the quiet churchyard in which the body of this brave athlete of the Spirit was laid to rest, it was all appropriate in its calmness and dignity. But it has seemed incredible to many people that the Roman Catholic Church could not relent at last, and concede to human sentiment for the dead what she refused to yield to the living man. It must be remembered, however, that Father Tyrrell did not recant, or in any lucid moment express regret for the acts

of spiritual and intellectual defiance which incurred the censures of the Church. We cannot see how the ecclesiastical authorities could have acted differently without an implied admission that their former action had been wrong.

\* \* \*

THE whole incident, on account of the strong human sentiments which it has outraged, has helped to bring home the inner meaning of the conflicts of Father Tyrrell's later years to many people, to whom hitherto they have been simply stages in an ecclesiastical quarrel. A spiritual autocracy can allow no liberty and give no quarter. A living society of Christian souls can grow in experience, appropriate new truth, and hew out fresh paths of spiritual adventure in accordance with the inherent freedom of its own life. Between the two there is a great gulf fixed and compromise is impossible; and there are signs that the Papacy, or the ecclesiastical camarilla which dictates its policy, is anxious to push the quarrel *à outrance*, without any regard for its traditional diplomacy and reserve.

\* \* \*

EVIDENTLY liberal Catholics, who still cherish Father Tyrrell's dream within the Church, are beginning to be seriously alarmed. "We have now the Abbé Brémond," Mr. Robert Dell writes in *The Times* of Tuesday, "prohibited from saying Mass, and for what? For the crime of saying a few prayers, without any ceremonial and without even the assumption of any ecclesiastical vestment or habit, over the grave of a friend. We may not even pray without the permission of Pius X. To this pitch has Papal despotism come, thanks in large measure to our own cowardice (I speak of those Catholics who regard the development of Papal despotism with dismay), and our acquiescence in every succeeding outrage of the authorities." Certainly the suspension of the Abbé Brémond seems singularly stupid, but at the same time it is very significant. It has about it far more of the violence of conscious weakness than of the calm wisdom of a ruler who knows that his will is law, and therefore can afford to be magnanimous.



## EDITORIAL ARTICLES.

## OPEN-AIR RELIGION.

WE fear that it must be confessed that we have little of the gaiety and brightness of spirit which are the birthright of people who live in perpetual sunshine. Something more sober and restrained seems suited to our climate and our occupations. We spend our lives in the city; we mingle in its crowds; we immerse ourselves in its affairs. Our interest is confined for the most part to interiors, the interior of the office or shop where we buy and sell, the interior of the home where we live with wife and child, the interior of the buildings where we seek our amusements, the interior of the church where we worship God. Even the streets are no exception with their unbroken lines of houses, and for roof a narrow strip of smoke-stained sky. If we are to pierce through these encasing walls at all, it is chiefly by the enchantment of books that we have to do it, those books of the open-air, which breathe the untamed spirit of the mountains and the forest and the sea. But for the most part we do not want to escape. The wealth which the walls enclose is far too precious to be bartered away for the shadowy things which they hide from view. For the life spent in the world's interiors holds the promise of the best things which are ever offered to us, the ceaseless call to action, the primal sympathy between man and man, and the great joys of human companionship. To mingle with the crowd, and share its labour, and help its struggle; to sit by the fire-side with a friend, while the talk glances off from the happy humours of the moment to the deep thoughts of the heart; to yield to the solemn inspirations of religion which gather men into the church for common prayer and thanksgiving; there is in these things a noble satisfaction for life, which should leave little room either for weariness or discontent. CHARLES LAMB was doing something more than express the preferences of his own whimsical nature when he wrote to WORDSWORTH about the impossibility of being dull in Fleet-street. "The crowds, the very dirt and mud, the sun shining upon houses and pavements, the print-shops, the old book-stalls, parsons cheapening books, coffee-houses, steams of soups from kitchens, the pantomimes—London itself a pantomime and a masquerade—all these things work themselves into my mind, and feed me, without a power of satiating me. The wonder of these sights impels me into night-walks about the crowded streets, and I often shed tears in the motley Strand from fulness of joy at so much life."

And yet, when all has been said, we have at times a strong craving for the open air and the "rural emotions" which CHARLES LAMB despised. We want to throw down

the confining walls, to escape from the hurrying crowds, to come close to Nature and enjoy the franchise of the world. The vagrant spirit of the summer steals into our hearts. We hunger for wide spaces, for comradeship with the sun and the wind, and the cheerful simplicity of life out-of-doors. In all this we are only obeying some unreasoning primitive instinct. There is in all of us an element of wildness, which makes a dash for liberty. Sometimes it is the way in which the imperious needs of physical health assert themselves; but there is something of inarticulate spiritual craving in it as well. Though this desire to be one with Nature in her glad open-air life is not linked to any religious occasion, it has a distinct religious value, both in the feeling it kindles at the moment and the tone and colour it imparts to life. It restores the heart to simple pleasures. It gives a background of distance and mystery to our common days. It helps us to recover the sense of wonder and many another fine emotion of our nature, which the constant trafficking of city life tends to stifle out of existence. Men who would never confess to any deep interest in religion are conscious of this hidden renewal, and their hearts go out in silent invocation to the Spirit of Life, whose thought and power flash in upon them from all the glory of the world.

This religion of the open air does not express itself in fixed creeds or definite forms of any kind; but it is one of the spiritual forces which are moulding modern life, and it is time for the church to welcome it cordially, as one of the ways in which God speaks to men and lifts them into fellowship with Himself. For there has been some suspicion of it, as though it were an irregular means of grace, tempting us to forsake the beaten highways of religious worship and experience, and to rely too much upon uncovenanted mercies. It is no doubt difficult to see how it is possible for Christianity, which has become so much a matter of orderly routine in a church, to enter into alliance with this vague influence, which we have called open-air religion. But the difficulty may be due chiefly to our own departure from the spirit and atmosphere of the Gospels. CHRIST himself lived and taught in the open air. It is a feature of the gospel narrative to which we attend far too little. It helps to account in no small measure for the simplicity of the religious teaching which we find there, and for the absence of all morbid and overstrained feeling. A sentence here and there, torn from its context, has seemed to justify the fervid appeals of the revivalist and the tense self-consciousness of his converts; but we have not so learned CHRIST, and the man who teaches his fellows to link their thought of God with all that is simple and gracious in human life, and lifts them into a fellowship of calmness and strength

with the heart of nature, has, in our judgment, far more of the original Gospel spirit. Certainly there is no need for us to be apologetic about open-air religion, when the religious teaching we reverence most is so full of its influence.

There are, of course, many things in life, and many aspects of Christian experience, which it touches only indirectly; but if it does no more than help us to be simple and healthy minded, and to attain occasionally to the difficult grace of self-forgetfulness, we have amply vindicated its claim to a place in the hierarchy of spiritual powers which go to the making of a soul. We have only to draw closer to the simplicity and naturalness of religion, as it is unveiled for us in the Gospels, to find that Christianity is large enough to include every voice of the Spirit, all the influences which sanctify the human heart. Whatever helps men to live fuller and better lives and to feel the surpassing wonder and beauty of the world, as God has made it.

## RELIGIOUS LIFE IN GERMANY.

To the average Englishman Germany exists chiefly as a commercial rival with large and inconvenient ambitions. There is, unfortunately, little interest in the deeper currents of her intellectual and religious life, and the small amount of popular information which exists on these things is one-sided and erroneous, owing to the wide diffusion of translations of HAECKEL's works. Even to those who know better than to regard HAECKEL's materialism as the final word of German thought, the figure of the German critic, massive, thorough, negative and dull, is still something of an obsession. The appearance of some of HARNACK's books, notably "What is Christianity," has helped to dissipate this prejudice, and to reveal to the average reader unsuspected sources of religious influence and power. But a survey of the spiritual tendencies of modern Germany, giving an account of her leading thinkers and their efforts at religious reconstruction, amid the ferment of conflicting ideals of life, has been a real need. The article by Professor WEINEL of Jena, in the current number of the *Hibbert Journal*, on "Religious Life and Thought in Germany To-day," comes very opportunely to fill the gap.

Its chief, and indeed absorbing interest to ourselves is the eloquent testimony which it bears to the wide diffusion of a movement, very similar to the one in which we are engaged, for the re-affirmation of the spiritual contents of Christianity, as a living Gospel for the modern world. How similar, for instance, to our own experience is the following confession: "The jubilation over the gains of modern culture and the victories of science is becoming silent. We are looking around



us with sobered eyes, and counting the gain and losses of the vanished century. And we recognise that our life has indeed become richer, and more stirring by reason of all the good things which commerce, and technical science have conferred; life has also become more secure, and easier even for the poorest. But the feeling exists that in reality we have not grown happier, nor inwardly richer, merely because we ride in trains and motors, and are able in an instant to flash our thoughts through a wire from one end of the earth to another." Everywhere, Professor WEINEL tells us, there is a longing for new life-values. "A religious movement is waking into being, and men are longing for that deep still happiness of the soul, which can only be found in God." To this movement a number of men, HARNACK, EUCKEN, BOUSSET, and many others are consecrating their personal religious enthusiasm, and it is growing continually in momentum and popular influence. But we must again have recourse to Professor WEINEL's own words: "What unites us all is not so much our method as a strong and common determination to apply our studies to the service of life, to rescue Christianity from its state of isolation in regard to the modern world, and to put our fellow-countrymen once more in possession of its best elements, its eternal content, which amid the vast technical and intellectual development of the last centuries it had almost lost. . . . No longer do we announce a doctrine of CHRIST, but CHRIST himself; himself, however, not as a dogma or a law, but as a Leader and Saviour, even as he leads and saves ourselves. We are not preaching his doctrine in its historical details, but the innermost content of his spirit."

The article contains many other things of deep interest, beside this noble profession of religious faith and aim; but this is its kernel, and we wish to isolate it for special emphasis. It is a splendid testimony to the growing attraction of spiritual Christianity, liberated from sectarian rivalries and the incubus of dead controversies, for the most earnest life of our time; and it is prophetic of other and still more precious gifts from Germany than those which we have received already. She has helped us by her criticism to rejuvenate our theology. Will she help us by her faith to rejuvenate our Christianity?

## LIFE, RELIGION & AFFAIRS.

### SOCIAL SERVICE.\*

By W. E. MARTLEY, M.A.

#### II.

MEN's views of the good life vary as we see by comparing, say, Nietzsche with

\* The substance of this article was delivered at the recent Summer School at Oxford of the National Conference Union for Social Service.

Tolstoi, but most agree that it is social: "To shut others out is to shut ourselves in." If we wish to develop our own lives we must co-operate with others. Society is not a finished product, but is still in the making, just as we are. We improve it as we improve ourselves; we improve ourselves as we improve it. And in each case development is slow. Born in the family, we gradually become aware of, and are initiated into, larger and larger groups, until we pass the flaming limits of the world and find ourselves face to face with the fulness of life itself. Of group after group we gain an implicit knowledge, but action and reflection are needed to make it explicit. And for some of us it never becomes this. We do not think, we do not criticise life as a whole. In spite of all our schools and colleges, very few of us are really educated. But whether by action or inaction, we are daily modifying ourselves and our world.

"I did not want to live what was not life—living is so dear." These words of Thoreau are significant, and so, also, is the phrase of Stephen Grellet, "I shall pass this way but once." The world offers us a series of options, and those we select in turn select us and make us what we are. And our being is always a becoming, for, on the spiritual side, human nature has no limits. Again, individual development is not enough; society must go on reforming society until the means of a complete life are brought within the reach of all. If, then, we are truly to live, we must serve others, and much will depend on the way in which we serve them. We may give them some merest fragment of that which we value least, or we may give them something which is a part of our inmost soul. Personal service, if it means anything, means a giving of ourselves, and this implies something deeper still, that we have a self to give. For what we are inevitably limits what we can do.

A visitor from Mars would be surprised at our cities, and more particularly by two things, the mixing up of factories and homes, and the separation of rich and poor. He would say, "Why do you not keep your factories in blocks set apart for the purpose? and why do your rich turn their backs on their poorer neighbours?" It is one of the greatest difficulties in the way of personal service that, in our large towns, the well-to-do and the ill-to-do no longer live side by side. Rich and poor judge each other in the mass, and so judge unfairly. Of real intercourse between them there is only a minimum. The rich spasmodically visit the poor but they do not allow the poor to visit them. Of mutuality there is none. Sometimes, too, they visit, not because they like it, but because it is a duty, and the poor realise this. "If there is one thing more painful in life than doing our duty, it is having somebody else's duty done to us by them." And when money passes matters become worse still; misgiving creates misgiving. Class antagonisms grow up, and are followed by class legislation and class administration, now on this side and now on that. The contrasts—sharp, inhuman contrasts, —between East and West remain, here a privileged few who take all that fortune

gives them as their undisputed right, and there the many whose portion is at best a colourless existence, and at worst toil and want. One wonders what John Woolman would have thought of modern London with its cities of the rich and cities of the poor. Would he not have condemned without bitterness, and in the profoundest spirit of charity, a separation between classes which has been brought about entirely by the free choice of the well-to-do? Would he not have described this separation as "a custom distinguishable from perfect purity?" And would he not have been right?

Under the influence of such heart-searchings many during the last 50 years have made their homes in the long unlovely streets of working-class areas. Twenty-five years ago Toynbee Hall was founded as a place of residence for educated men in East London, and since then many settlements so called have arisen both for men and women in the poorer parts of our large towns. Such settlements have been quaintly but not untruly described as "a means of grace" to those who rightly make use of them. Probably their main effect is upon their residents, and, through them, on the classes from which they come. On the neighbourhoods in which they are placed their influence is usually less and certainly less than they themselves suppose. The walls of a settlement are sometimes high, and those who dwell within them have not always humble hearts. Again, settlements tend to become institutions and develop types of resident and types of work. They cease in such cases to represent the fuller life it was their first mission to diffuse, and take on some of the grayness of their environment. Sometimes, again, they propose to themselves ends which are insufficiently wide, they identify themselves with some special movement and give up to it what was meant for mankind. Very frequently, too, they make their objective too narrow and limit their ministrations too exclusively to special grades in society. Some deal with the very poor—a class socially remote—and leave untouched classes less remote and more responsive. Again, if one thing is more true of a settlement than another, it is that very few of those who come to it become permanent residents. But, in spite of their shortcomings settlements are of great value, and serve many useful purposes. They open up to young men and women opportunities for seeing the life of industrial areas which they could not make for themselves. With heads of the right kind they become rallying points for many varieties of social effort, and meeting-places for classes which otherwise seldom or never meet. They bring fresh criticism to bear on tired workers who are sinking into routine, and move as pioneers into new fields. Again they are at present the principal recruiting ground of the social army.

Settlements are an attempt to bring back by artificial means that daily intercourse between "rich" and "poor" which for so long a time the rich have broken off. They "point us to a better time than ours." Surely a day will come when men and women will no longer be content to spend in self-cultivation lives



which they might spend in service, to dwell apart from their brethren when they might dwell in their midst. And when that day comes, the poor may, indeed, lift up their heads, for their redemption will be drawing nigh. It may be said that this is an impossible suggestion, and I frankly admit that it is so while men live, as so many do, on a naturalistic plane. But when they rise above naturalism and become spiritual, they will see that they are living what is not life, and paying for it in atrophy of soul. For the young who still have a power of choice, a great issue is here raised; and let them remember that they will pass this way but once.

I do not ask for outward changes in ways of life, though I am sure that as we become more earnest we shall also become more simple; what is pleaded for is a rending of hearts rather than of garments. Social service, truly considered, is not a merely external form of activity, something contingent, or accidental, or superficial in our lives; it is the outcome of what is most central and most real in them. It is the spontaneous overflow of our true nature, the living will rising in the spiritual rock and permeating all our deeds. We do not always realise the power that is in us, but it is there, and by loyalty to our nature we can make it effective. If, sometimes, we effect little or nothing, it is because we are disloyal, or incompletely loyal. "When there ceases to be any hindrance in ourselves, all other hindrances will disappear. We cannot be our brother's keeper without being our own."

We may use our own gifts, we may use external means, in many ways in the work that we undertake for others, but it will always be for the same end as that we set before ourselves, the drawing out in them of the latent forces in their nature, the development of a personality which will enable them to share the common heritage and to take part in the common tasks, a lifting of them up out of what is not life into what is. For, in art and ethics alike, the end is social, that men may have life and that they may have it more abundantly. Instead of the unequal society that we know, in which a few, consciously or unconsciously, sacrifice the many to their own needs, and in which another few ask nothing for themselves which they do not ask for all, the vision rises before us of the ideal city where truth, liberty and religion shall prevail, and where love shall supersede law. To that city our feet are bent, our faces are turned, and the more deeply we care for our fellows, the clearer our vision of it becomes. For our own development depends upon the development of others, and we cannot enter into life unless they enter with us.

Life is not life till love doth quicken it;  
Love is not love until it lives in deed.

### GEORGE MEREDITH'S "HYMN TO COLOUR."

No poem of Meredith's better repays many readings than his Hymn to Colour. Many of its stanzas are so beautiful in form, so

luxuriant in metaphor, that to read and only little understand is a delight. One is conscious of the enchantment of words, and of vital, though obscure, meanings with which they are charged. It is a song of religious faith, of spiritual insight. It is a parable of the soul's experience in presence of the great problems of Life, Love and Death. Nature, in one of her holiest, loveliest moods, is made to reflect and to interpret human feeling; the dawn of a summer morning becomes a revelation of things that give a sense of homeliness and heavenliness to the mysteries of this inexplicable world.

The poet goes forth in the chill twilight that precedes the dawn. He walks through the woods with his face towards the sunrise. His mind is preoccupied, at first, with thoughts of Life and Death. Their forms, like haunting spectres, walk on either side of him, until Love meets him and makes them mere shadows. Amid the woodland solitudes these four move on together, Love leading, no other sign of life at hand. The planet Mercury shines in the pearl-glow of the eastern sky, but fades as the "wave of morn" grows stronger. Then, in the clearer light, those shadow shapes of Life and Death sink to the ground, and the poet is left with Love alone.

"Love took my hand when hidden  
stood the sun,  
To fling his robe on shoulder-heights of  
snow.  
Then said: There lie they, Life and  
Death in one.  
Whichever is, the other is; but know,  
It is thy craving self that thou dost  
see.

Not in them seeing me."

Here, as always with Meredith, freedom from the "craving self" is the first necessity of clear vision. The egoist in us can never solve the problems of Life and Death.

As the splendour of morning grows and brightens on the sky, Love discourses of those deep things which, to the gaze of sense and the analysis of thought, are always unanswered riddles. The mystery of Life and the secret of shrouded Death are hidden from the material vision and from the cold gaze of the intellect. Only the insight of *feeling* can discern their deeper significance. The poem is a Hymn to Colour; and colour in Nature is, for Meredith here, the analogue or symbol of feeling in human experience. As feeling gives warmth and glow to experience, so colour, as we see it in earth and sky, gives warmth and glow to the face of Nature; it is Nature's blush of emotion, so to speak, revealing thus the burning heart of the Creator, pulsing through the shaping law and order of the world. It is the fire in the blood of the ever-living Universe—the divine passion of existence which makes the outward forms of things radiant and beautiful to us. In this so vast and spacious universe, colour in Nature, like feeling in us, gives a sense of homeliness and also of mastery. Where thought fails emotion searches to a meaning and discerns a purpose ever fulfilling itself and ever moving on to more and greater.

"He gives her homeliness in desert air,  
And sovereignty in spaciousness; he  
leads  
Through widening chambers of surprise  
to where  
Throbs rapture near an end that aye  
recedes,  
Because his touch is infinite and lends  
A yonder to all ends."

"He," in that stanza, means "colour, the soul's bridegroom" of the preceding stanza, and "her" is the soul—the soul wrought on by that glow of feeling in Nature which makes her one with the great heart of life itself.

"He is the heart of light, the wing of  
shades,  
The crown of beauty: never soul em-  
braced  
Of him can harbour unfaith; soul of  
him  
Possessed walks never dim."

As the sun nears the line of horizon and dawn brightens into day, Love's words take fire and break into song; and what Love sings in the ninth and following stanzas is truth we do well to hold with strenuous will.

"O bloom of dawn, breathed up from  
the gold sheaf,  
Held springing beneath Orient! that dost  
hang  
The space of dewdrops running over  
leaf;  
Thy fleetingness is bigger in the ghost  
Than Time with all his host!

"Of thee to say behold, has said adieu;  
But love remembers how the sky was  
green,  
And how the grasses glimmered lightest  
blue;  
How saint-like grey took fervour; how  
the screen  
Of cloud grew violet; how thy moment  
came

Between a blush and flame!"

In its "fleetingness," feeling is like colour; its coming is its going—a moment "between blush and flame." But to the "ghost" within us—to spirit, there is a vital significance in strong emotion which relates it to that which endures and is, for the heart, an abiding treasure. Only when love is absent, and the "craving self" is master, can moments of deep feeling, however transient, be of mere passing worth; love gives them permanence, even as memory retains the splendour seen in the rose of dawn. We may not deem—

"The wave of rapt desire to be  
Its wrecking and last issue of delight.  
Dead seasons quicken in one petal-spot  
Of colour unforgotten."

Whatever we have greatly felt, though the emotion passed, like the morning gleam on sky or hills, that is ours for ever; it has become a part of life itself.

And so Love claims that it is by this enduring insight of feeling that mankind has made progress from the sensual to the spiritual life, from brutishness to heavenliness—or, rather, has wedded the heavenly to the brutish, both being, in their place, of lasting value to the soul. It is the experience gained in moments of rapt vision and deep feeling that lifts men from



the dust and gives them strength and wisdom to wage war on darkness and ignorance.

"This way have men come out of brutishness

To spell the letters of the sky, and read  
A reflex upon earth else meaningless.

\* \* \* \* \*

"More gardens will they win than any lost;

The vile plucked out of them, the unlovely slain.

Not forfeiting the beast with which they are crossed,

To stature of the gods will they attain.  
They shall uplift their earth to meet  
her Lord,

Themselves the attuning chord!"

So the human *mediates* between earth and heaven. In man the divine and brutish meet, are reconciled, made consciously one. Love in us, which rejoices in the beauty of the visible world, and aspires to the still greater beauty of the good and true, gives us the real meaning of the whole. And when Love's song has been heard thus, while colour glowed and faded into the full light of day, it is found that those troubled thoughts of Life and Death, with which the poet walked not long before, have lost their dark significance. He meets again one of those shadow-shapes; but whether it is that of Life or Death, he cannot tell. For Love has so illumined both that the heart can welcome either, seeing even in the strangest of them, a light like that of dawn.

"The song had ceased; my vision with the song.

Then of those shadows, which one made descent

Beside me I knew not: but Life ere long  
Came on me in the public ways and bent  
Eyes deeper than of old: Death met I  
too,

And saw the dawn glow through."

## ADDRESS

PRESENTED BY MANCHESTER COLLEGE,  
OXFORD, TO THE UNIVERSITY OF  
GENEVA.

UNIVERSITATI Genevensi post trecentos quinquaginta annos prospere exactos mox feliciter natalem celebraturae gratulantur Praeses, Proceres, Magistri, Alumni Collegii Mancuniensis apud Oxonienses.

Nos jampridem grata memoria recentiores tanta nomina eorum qui literis, scientiis, studiis praecipue theologicis in Academia vestra, Regentes et Professores illustrissimi, per tot annos operam pro virili parte navaverunt, nunc cum maxime decet ut vos faustis ac felicibus aggrediamur verbis. Proinde ad fontem accedimus, et Calvinum illum ut Doctrinae Christianae informatorem ita omnium qui studia in Novi Testamenti ἐξήγησιν penitus impendere velint principem et patronum salutamus. Loco vixdum secundo menti occurrit nomen Theodori Bezae primi Academiae vestrae Rectoris de omnibus quibus cordi est sacri textus integritas optime meriti. Majores nostri quibus sermone Britannico inhaesit Presbyterianorum nomen, theologiae et disciplinae Genevensi siqui alii innixi sunt. Sed iis

magis optanda videbatur libertas quam unitas Ecclesiae vi aut legibus coacta aut imposita per necessitatem jurandi in verba ejuslibet magistri. Vos quoque ejusdem sententiae fuisse participes, vos toti Europae praebuisse testimonium scientiam divinam posse in altiora abduci, in quotidianam pietatem deduci catenis omnibus cum doctoris linguae tum discipuli animo exsolutis, hoc nobis potissimum gaudio est et optimae spei. Conatu vestro ac studio, annuente Deo, floreant bonae artes, boni mores, vigeat sincera religio in omne aevum, nos supradicti precamur.

The address was signed on June 26 by Dr. Carpenter as Principal, and the Rev. H. Enfield Dowson as chairman of committee.

## QUESTIONS AT ISSUE.

### WHAT IS A GUILD OF HELP?

BY MISS E. MAHLER.

GUILDS of Help are increasing so rapidly in this country, that I should like to say a few words as to their organisation and spirit.

Their source of inspiration, as is well-known, comes from Elberfeld, but though we seek to follow the founders of this monument in the spirit, we can only approximately imitate their organisation owing to the fact that we have still an independent Poor Law.

Nevertheless, though we have to make the best of existing conditions and institutions, we keep steadily before us the ideal which we ultimately hope to attain.

Instead of generalising on guilds of help, I think my best course will be to speak from personal experience of the one with which, as a ward secretary, I am specially connected.

The Wallasey Guild of Help was founded three years ago, and is divided into nine districts or wards, at the head of each of which is a chairman and a secretary, and working with them a band of voluntary workers. Each of these undertake to visit weekly or at least fortnightly a given number of families with whom they seek to be real friends. The Elberfeld idea is, I believe, four or five houses per person, but until we can succeed in getting a larger number of voluntary workers, we are bound to ask some of our willing visitors to take more. Every fortnight each ward has its special committee meetings, and if there are cases needing relief, these are discussed, and the manner and extent of the help is decided upon until the next meeting. We also have a Central Board consisting of the chairman, who in our case is always the chairman of the District Council, the vice-chairman who represents the board of guardians; the district clerk and the chairman and secretaries of each ward.

Through the courtesy of the authorities, the District Council room has been place at our disposal, and both the district clerk and treasurer most kindly give us their services voluntarily. The Central Board meets once a month, and on these occasions the secretaries report on the work done in their respective wards, and the chairman may demur to, or approve of certain actions, whilst criticism is open to all. During the past winter the guild and the

local Distress Committee have been helping each other. The guild bringing to the notice of the Distress Committee investigated cases of unemployed men and women, many of whom were already known to them, and the Distress Committee in their turn doing their best to find work for these. In the matter of school feeding the local education authority has also employed the services of the guild in aiding them to discover necessitous cases and weed out "undeserving" ones. It will be seen that by this co-operation and centralisation much overlapping is avoided, and that charitable help becomes more coherent and unified.

So much for the framework. And now I may be asked, What is there so new in this? Can you boast that your organisation surpasses or is equal to that of the older charitable societies which have been and are doing such admirable work? I think it is the spirit that is "new" and more in harmony with the general trend of thought and feeling to-day. We stand as a society of "Friends"—not primarily as investigators. Though we realise the importance of discovering fraud, and endeavour to cultivate the wisdom of the serpent, yet we feel most deeply that it is the love we bring to those we visit, and the affection and loyalty we draw out, that is of infinitely more value than anything else. We want neither the official spirit nor that of a Lady Bountiful in our visitors, but that of one who increasingly realises that she receives as well as gives.

It is strange how glibly we all speak of the "brotherhood of man," and how little evidence there often is of it when we mix with our unfortunate brothers and sisters. We are so ready to turn away with disgust from the slaves of drink and passion, and with undisguised impatience from the weak-willed, quite forgetful of the share we have in it all. Until we more fully grasp the meaning of the words "the solidarity of the race," and recognise in a spirit of humility our own responsibility towards one and all, our efforts and our charities will bear but little fruit. We have need of the Christlike spirit which realises that *all* are children of the same Father, in virtue of which even the most degraded are endowed with dignity, and we need also the divine vision that can penetrate beneath all that is ugly and sinful to what is good and beautiful, that can see the ideal in the real, which is only waiting for the best in ourselves to educe it. And all are so ready for the love and help of those who have it to give. I am thinking at the moment of the young sailor at sea, who writes letters full of gratitude to his "Dear Friend,"—of the broken-hearted mother who has lost a very dear child, and who drops her head on the visitor's shoulders as she sobs, "My friend, my dear, dear friend—you will let me call you this?"—of the young woman who had fallen a victim to drink, and who, through the unceasing efforts and affection of her visitor, is keeping straight and doing so well now; and of the family who were helped financially through very difficult times, and who, once more on their feet, begged the Friend not to give up visiting them: "The money has been a great help to us, but we should miss your friendship more if you withdrew



that from us"; and of many other instances which space forbids my mentioning.

The Divine command to "Love one another," is not always easy, yet it is wonderful how love grows with loving. But love does not mean a mere comfortable sentiment or a volatile enthusiasm. These will not stand the demands made upon them. True love means self-sacrifice, and the reward of self-sacrifice is Love. It means identifying oneself with the lives of those one tries to serve, and in the face of all weariness and discouragement, to give unceasingly the best of heart and brain! This is no light demand, but it is fully worth the sacrifice. Many of us, whose lives have fallen in goodly places, feel pent-up gratitude in our hearts for the wondrous gift of life. Shall we not give expression to it in loving service, and in seeking to bear one another's burdens, and so fulfil the law of Christ?

[We should be glad to open our columns to a discussion of this question, especially by those who can write from personal experience, either of a Guild of Help or of the Charity Organisation Society.—EDITOR.]

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

### THE LEGACY OF GEORGE TYRRELL.

SIR,—The Rev. A. L. Lilley's article, and the leader in last week's INQUIRER, tempt me to add a few words of admiration and regret. That Father Tyrrell remained faithful to the Roman communion, although he suffered the censures of Rome, is not surprising. The Roman Church, in his eyes, still allowed the distinction between the visible and the invisible church. And even if he had left her pale, who could promise him a city more heavenly than the one in which he found himself, and in which he had found such promise? By remaining in that communion he did service to the message which spoke through him; and many will come under the spell of his spirit who would otherwise have been estranged. For it was not his aim to lead a secession, but to press forward, with all Christian spirits, into the pilgrimage of Divine truth.

FRANK GRANGER.

Nottingham, July 28, 1909.

### A LIVING WAGE.

SIR,—I am deeply sorry to have done such violence to the religious instincts of Miss Knappert, but I cannot help thinking the differences between us are not so great as at first appears. May I be allowed a few words of explanation? To begin with, I should like to substitute the word "fully" for "really," so that the sentence objected to would run thus: How can any of us *fully* enjoy God, and glorify Him for ever whilst such things are? With humble, but deep conviction I own my faith in God, and gladly recognise, as Miss Knappert does, that if this faith is genuine it must be a constant inspiration, and, to be worthy of its name, remain

steadfast in the midst of all troubles and perplexities. But enjoyment and glorification are not static—they are capable of infinite expansion, and increase in the ratio in which we are at one with God, and carry out His will. Now I do not recognise it as God's will that things should be as they exist at present, but I do believe that He holds us responsible for very much of the sin and suffering in the world. As members of a large family we cannot act as individual units. We are all closely bound together, and must fall and rise, suffer and rejoice together. We most perfectly glorify God—*i.e.*, show forth his honour and praise when we help to bring about His kingdom on earth, and only when realising our social solidarity, our common brotherhood, and the indissoluble chains of God's spirit, which make it impossible for one human being to stand alone and speak of a personal well-being and salvation apart from that of his brothers and sisters, only when we have conceived and acted upon this glorious ideal of universal sonship, can we find that perfect peace and "enjoyment" of God, to which I referred. And I repeat, I am glad it should be so.

Ruabon, July 27.

E. MAHLER.

CHRISTIANIA CHURCH FUND.—The Rev. W. G. Tarrant (Essex Hall), informs us that the following additional contributions have been made:—Mr. Ion Pritchard £2 2s., Mr. H. G. Chancellor £1, and the B. & F.U.A., has made a grant of £50 on certain conditions. Including these items the total given or promised by friends in this country is £193 17s.

Mr. J. JOHNSTON writes to us from Torquay to ask what is the accepted non-miraculous theory of the Resurrection narratives. In the form in which the question is put it is not easy to give an answer. So far as we know there is no "accepted" theory, nor, in the nature of the case, could there be. The number of theories which have come into existence show how vague and conflicting the evidence is from the strictly historical point of view, and how differently it strikes men of equal intelligence. Our correspondent might read with advantage the whole treatment of the subject by Professor Lake in his book on the Resurrection in the Crown Theological Library, published by Williams & Norgate. We may add that religious men are coming in increasing numbers to lay stress not on possible explanations, but on the spiritual fact which lies behind, the victory of love over sin and of life over death.—EDITOR.

## BOOKS AND REVIEWS.

### FRANCIS THOMPSON ON SHELLEY.\*

By J. M. LLOYD THOMAS.

EDITORS do well to scrape together whatever dust they can from the wings of so great a soul as Francis Thompson. Whatever the ultimate heap, they may be sure of the gleam of gold through its dingiest grey. Writing on a theme so utterly congenial and inspiring as Shelley, he could not help giving us pure metal

\* Shelley. By Francis Thompson. Burns & Oates, 3s. 6d. net.

seven times purified in the furnace of feeling.

When the grand mood was upon him Thompson, supremely of moderns, could work up words into the radiance of stained glass and enamelled jewellery. It is a costly and a dangerous craft, and he is not the only artist who singed his Paradisal feathers in the process. The ethics of this business is bafflingly obscure, and we are wise not to pronounce too hastily which is better, to face the flaming swords of the seraphim and perish, or to pass pusillanimously out of Eden; rather, let us ask, which is better, to risk and fall, meaning to rise; or so to veil Life the Enchantress that she shall never tempt beyond endurance because she shall never again be altogether lovely.

Thompson was, perhaps, too avid of the wealth of words and of what they mean. He succumbed, as De Quincey and as Coleridge succumbed, though he recovered sufficiently to fashion verse the most madly emotional in the language. Yet was he an essentially pure soul. The hunger in his eyes is for something unearthly and immortal, and one can so well understand his adoration of Shelley to whose ethereality he was, indeed, akin.

In the tense silver quality of its lyrical note, this essay is as much poetry as anything he ever wrote. In the form of prose we have the music, the passion, and the pain of incantatory speech. For her neglect of poetry he expostulates with the Church—"once the mother of poets, no less than of saints." He reminds her of St. Francis and of Dante, and "that in singing of heaven he sang of Beatrice—this supporting angel was still carven on his harp even when he stirred its strings in Paradise." He knows the insidious peril, but he knows, too, the priceless worth. He pleads with the Fathers of the Church to recognise the high function of this potent art. "Her value, if you know it not, God knows, and know the enemies of God. If you have no room for her beneath the wings of the Holy One, there is place for her beneath the webs of the Evil One: whom you discard, he embraces; whom you cast down from an honourable seat, he will advance to a haughty throne; the brows you dislaurel of a just respect, he will bind with baleful splendours."

From this appeal he passes to Shelley to find in him the enchanted child "who never could have been a man, for he never was a boy." The sadness and the persecution of his childhood had made of him an infant hermit. This early self-seclusion was the nursery of his genius. He remained to the end a child with the child's mythological fancy. There is little that is Wordsworthian about Shelley. Nature was too much a bride of his love and too little a Madonna of his holy worship. "Mother of this unfathomable world" and object of his apostrophe she was, yet, on the whole, we must agree with Thompson that "he saw in her not a picture set for his copying, but a palette for his brush." Well for us that it was so.

The most characteristic passage in the essay is that in which the writer speaks of Shelley's faculty of make-believe, as the child's faculty raised to the nth power.



"His playthings are those which the gods give their children. The universe is his box of toys. He dabbles his fingers in the day-fall. He is gold-dusty with tumbling amidst the stars. He makes bright mischief with the moon. The meteors nuzzle their noses in his hand. He teases into growling the kenelled thunder, and laughs at the shaking of its fiery chain. He dances in and out of the gates of heaven; its floor is littered with his broken fancies. He runs wild over the fields of ether. He chases the rolling world. He gets between the feet of the horses of the sun." This may be true of Shelley or not, but the important thing is that it is true of Thompson, and that only he could have cut so glittering a gem. It is the very idolatry of symbolism; and ere we realise the fact, we, with him, are in the literary temple, and prostrate before the golden vessels of its altar.

There are many such passages in this wonderful brochure, none quite so reelingly overpowering, but not a few as brilliant in beauty. In his perception of Shelley's way of apprehending everything in figure, and that usually of the rarest tenuity, Thompson discerns what all have noticed. He might have developed this to even greater effect, and found in Shelley's choice of figures an expression of his own almost unsubstantial nature. Perhaps he felt that only a Shelley could describe that effluence of richness and transparency, gorgeous as the rainbow and as rarefied, which is the soul of Shelley. William Watson came delicately near it when he wrote—

"Shelley, the cloud begot, who grew  
Nourished on air and sun and dew,  
Into the essence whence he drew  
His life and lyre,  
Was fittingly resolved anew  
Through wave and fire."

But no one has quite expressed it except the Sun-Treader himself, in his own "Triumph of Life," where we see—

"Amid the sun, as he amid the blaze  
Of his own glory, on the vibrating  
Floor of the fountain, paved with flash-  
ing rays,  
A Shape all light, which with one hand  
did fling  
Dew on the earth, as if she were the  
dawn,  
And the invisible rain did ever sing  
A silver music on the mossy lawn."

When we have to speak of this aerial and supernatural quality of his purest notes we have to resort to his own imagery, for they are—

"Sweet as stops  
Of Planetary music heard in trance."

Lovers of Shelley will agree that the finest specimens of his faculty are to be found in *Prometheus Unbound*. Once more we are carried off our feet when we read that "it is unquestionably the greatest and most prodigal exhibition of Shelley's powers, this amazing lyric world, where immortal clarities sigh past in the perfumes of the blossoms, populate the breathings of the breeze, throng and twinkle in the leaves that swirl upon the bough; where the very grass is all a-rustle with lovely spirit things, and a weeping mist of music fills the air. The final scenes especially

are such a Bacchic reel and rout and revelry of beauty as leaves one staggered and giddy; poetry is spilt like wine, music runs to drunken waste. The choruses sweep down the wind tirelessly, flight after flight, till the breathless soul almost cries for respite from the unrolling splendours."

Let it not be thought that Thompson's essay, which the Right Hon. George Wyndham pronounces to be "the most important contribution to pure letters written in English during the last twenty years," is all praise. As a good Catholic, he finds many faults and states them. As a Christian he quarrels with his Pantheism, but finely remarks that Pantheism is a half-way house, and marks ascent or descent according to the direction from which it is approached. As Shelley came to it from Atheism, therefore, in his case, it meant rise. Nor need we scrutinise quite as unsympathetically as Thompson does the theory of immortality of one who wrote—

"I am borne darkly, fearfully afar,  
Where, burning through the inmost veil  
of heaven,  
The soul of Adonais like a star  
Beacons from the abode where the  
eternal are."

If he saw the soul pass into the Vast he knew it did not pass into the Void. It sank, but like the sun, drenched and extinguished in its own fires.

#### PHILOSOPHY AND MODERN LIFE.\*

PROFESSOR HENRY JONES is one of our most stimulating teachers; perhaps it is for that reason that he is not one of our most prolific writers. Or is it that he has learned the difficult lesson, that fruitful writing comes of slow thinking, in an age that is overcrowded with crude theories and the feeble books in which they find a temporary home and an early grave? In any case there is something more than the charm of the unexpected in a new book from his pen. There is the assurance of ripe wisdom and the enthusiasm which has been refined in the testing fires of meditation. Readers of this volume of lectures on Philosophy, and Modern Life, delivered before the University of Sydney, will not be disappointed. Even those of them who have no professional interest in philosophy and are by nature impenetrable to the influence of its pontifical airs and its strange vocabulary, will find themselves carried along by the deep human interest of the problems discussed and the vital energy, the invigorating enthusiasms, which blow through these pages like the strong winds from the far horizons of the world. Indeed, at the beginning, Professor Jones sets himself to conciliate the ordinary reader and to meet his criticism half way. He does not conceive philosophy, he tells us, "as a technical discipline of the schools, nor as a succession of systems of abstract thought. . . . Philosophy is an attitude of mind, rather than a doctrine. It is the experience of the world becoming reflective, and endeavouring to comprehend itself." Here at once is something that

concerns us. We recognise that we are on the track of questions and difficulties, where our thought has travelled before. And this is evidently what he intends us to feel, for he adds: "The despair of philosophy has sprung in part from its own pretensions. It has isolated itself too much; it has distinguished itself too proudly from the ordinary reflections of thoughtful men." This opens the way for a suggestive comparison between philosophy and poetry and a confident assertion of their unity of aim. "Their goal is the same even though the one reaches it by an inspired flight, while the other must hew its way and drag its steps. They are one in their deeper purpose, and both are alien, even to the marrow of their being, to the spirit which reduces life into a platitude by emptying it of its ideal meaning. . . . The world has for both of them 'a magic value,' for it has been steeped in thought, and they have felt the harmony of its spiritual music."

But the chief significance of this book at the present time is to be found in the chapters which deal with social reform, and the deep insight and confident optimism with which Professor Jones seeks to give it ethical and spiritual momentum, by revealing the good of the whole as an indivisible part of our personal well-being. The following noble passage must be allowed to stand as representative of many others: "There is no more certain symbol of a limited and crude personality than heedlessness of the common good—of which the political State, with its institutions, is the representative. The ἀπολις, the man who does not carry his city within his heart, is a spiritual starveling. The measure of manhood is the fulness and generosity of its interests. The diviner the man the wider the world for which he lives and dies. It does not matter what a man does or has, if the current of his life sets inwards he is but a greedy animal with an unusually voracious appetite. Of spiritual dignity he has none. If he cares for the State only as a means of securing his private needs, and uses its waters to grind his own corn, or that of the class with whose interests he is immediately bound, he has but aggrandised his selfishness, and he is as great an enemy to his people as he is to himself."

The closing lecture on the Answer of Idealism tempts us to some argument, for we do not feel that it deals satisfactorily with all the facts of moral experience. Professor Jones is inclined to touch the tragedy of moral evil rather too lightly in the effort to find a reasonable place for it in the unity of his theory. When he says that every man, in every act, however low or cruel, has a dream of "something to be gained by it," it does not follow necessarily that "the something to be gained" is to be identified with moral good or the Will of God. His position rests apparently on the assumption that all human desire is ultimately a desire for spiritual good, a part of the divine craving of the soul. All we can say is that reading our own experience and that of other men, so far as it is exposed to our scrutiny, and here experience must be the final court of appeal, we cannot explain it in this way or get rid of the dualism of the Christian consciousness, what St. Paul

\* Idealism as a Practical Creed. By Henry Jones, LL.D., D.Litt. Glasgow: James Maclehose & Sons. Pp. 299. 6s. net.



called "enmity against God," by simply postulating an underlying unity as a necessity of thought. But we have no wish to pursue this line of criticism further. It marks a line of division which, fortunately, is more theoretical than practical. We prefer, in closing this notice of an exceptionally brilliant and stimulating book, to cull a few sentences at random, which will give some idea of its charm of style and its wealth of sayings, which linger in the memory as part of the wisdom of life. "Spirit is the best word I know for thought and feeling and will, and all the powers of man in interpretation and indivisible unity." "There is no customary opinion which was not once a bold conception, and no habit which was not at one time a venturesome enterprise." "The weakest personality is never mere environment." "There are no leaps in morals and politics any more than in mathematics." "Even if Reason be not God, Unreason is not amongst His attributes." Here, finally, is a sentence which we commend to all timid hearts, whose dream of comfort has been disturbed by the Budget: "The intelligent citizen does not regard taxation by itself, but in relation to the good it brings, which is the good of the whole State, and comprises his own."

#### THE INDUSTRIAL SYSTEM.\*

By R. P. FARLEY, B.A.

MR. HOBSON'S latest volume is particularly welcome in view of current discussions on national finance, broadening the basis of taxation, earned and unearned income. He essays to set forth in outline the industrial system of to-day, not as a vast number of unrelated manufacturing or trade units, but as an intricate complex of inter-dependent processes of production and distribution, or to use his own words "as a single organic whole." The main theme of the book emerges in its doctrine of distribution, which rejects the current division of the product of industry into wages, interest, and rent, and substitutes for these, costs and surplus, to the latter of which of course belongs unearned income. Under costs, for which Mr. Hobson makes a very liberal allowance, are included (1) a minimum interest necessary to support the saving involved in the production and maintenance of the existing fabric of capital; (2) "minimum wages" for various sorts of labour and ability necessary to evoke and maintain their continuous output at the present standard of efficiency; (3) depreciation or wear and tear for land and fixed capital. On moral and even on merely utilitarian grounds, "minimum wages" must have their place in any rational system of industry, for inasmuch as man is not a mere machine who will work if food is put into him in sufficient quantity, but a human being operated by motives, the payment he receives for work must not only be enough to replace his output of physical energy, but must also stimulate his will. Apart from the latter vital point, the importance of which is only beginning to be appreciated, wages which fall below

subsistence level—and wages for what is called "unskilled labour" frequently do—damage the industrial system by under-feeding it.

Surplus, or that part of the product, which remains after the above ample scale of costs has been defrayed is further subdivided into productive and unproductive. Mr. Hobson shows his reasonableness by devoting a liberal margin to what, on grounds presently to be stated, he calls productive surplus. If the industrial system is to grow, we must allow for (1) such a rise of interest above the subsistence rate, as is necessary to evoke and maintain the increase of saving required for industrial progress and (2) for such a wage of progressive efficiency as is required to evoke an increasing quantity, and an improving quality of ability and labour. All that is in excess of these charges Mr. Hobson classes under the head of unproductive surplus, because it not only does not make, for or stimulate efficiency, but often checks and represses it. In this category he includes (1) economic rent of land and other natural resources; (2) all interest beyond the rate required either for subsistence or progress; (3) all profit, salaries or other payments for ability or labour in excess of what is required to evoke their efficient use. In Mr. Hobson's view, "the industrial system produces more than its keep," and the unjust or unwise distribution of the surplus product is the cause of almost all our social diseases, since modern industry tends continually to increase the size of the surplus, which is taken by the owners of the several factors of production, not in accordance with the work which they have contributed, but with the economic "pull" which they are able to exercise by the natural or contrived scarcity-value of their land, capital, ability, or, sometimes, labour. The normal working of distribution by "pulls" is to deprive labour of its fair share of wages of progressive efficiency, and to allot an excessive amount to other factors. Specially is this the case with the entrepreneur, who, under the present system has allotted to him a share of the product enormously in excess of what would be a due reward for his contribution, and of what would be required to induce him to function. "There is no reason to suppose that a Rothschild will give out more skill in the act of finance, if circumstances enable him to earn £1,000 a day instead of £100, or that Mr. Rockefeller requires \$10,000,000 a year to stimulate his organising genius to function. In general, unproductive surplus impairs efficiency (and here again we give Mr. Hobson's own words):—

(1) "By depriving some factor of production, usually labour, of a payment necessary as a physical and moral stimulus of increasing efficiency";

(2) "By relieving the recipients of 'surplus' of the necessity of productive exertion and thus atrophying their productive powers";

(3) "By weakening the life and growth of the State in denying it the public income it requires."

The above train of reasoning leads to the conclusion which may prove helpful to bewildered Chancellors of the Exchequer,

that unproductive surplus is the only properly taxable body, for any tax which falls upon that income which is either cost of production or productive surplus, encroaches on the fund of either maintenance or progress.

Hitherto, we have been dealing with the rigidly economic aspect of the question, but it is when he rises above this to the human and moral, that Mr. Hobson is most eloquent and suggestive. In the last chapter, the most interesting in the book, appropriately headed "The Human interpretation of Industry," he justly protests against the materialist method of estimating the industrial well-being of a nation in terms of the quantity or value of its marketable products, or of their quantity and value per head of population. Industry is not the soulless mechanism of economic cyphers, but the activity of human wills residing not merely in a few organisers, who have their place and must get their due reward, but proceeding in various degrees from every limb and nerve and fibre of the system. It should be expressible in term<sup>e</sup> of conscious purpose and that purposes co-operation for the general good. In appraising our industrial system, or discussing proposed changes in it, we must consider its effect in stimulating or stifling, in economising or wasting, the finer qualities of the human mind. But the painful fact, ever present with us, is that "a large proportion of present-day industry, both manual and mental, carries with it no interest or good-will, nor does any glimmer of its social value brighten the vision of the toilers who perform it. Such toil, destitute of noble purpose, demoralises and derationalises the workers, and, through its reactions upon individual and social character, constitutes the heaviest drag upon the car of human progress." To the rapidly increasing number of disinterested persons in all classes, sects, and parties who are labouring to alter this painful condition of affairs and not merely to a circumscribed circle of economic students, Mr. Hobson's volume will be full of interest and stimulus.

NO REFUGE BUT IN TRUTH. By Goldwin Smith. London: T. Fisher Unwin. pp. 63. 2s. 6d net.

These papers, reprinted from the *New York Sun*, owe their interest chiefly to the name and personality of their author. Mr. Goldwin Smith is a stalwart representative of an age that has passed away. He looks at the political problems of the modern world from his Canadian watch-tower with the eyes of the last of the Whigs, and he expresses his hopes and fears for religion in terms of attack and defence, which, were more familiar in the rationalist controversy of fifty years ago than they are to-day. It is incredible, he tells us, that God in revealing himself to man should have allowed any mark of human error to appear in the revelation, and since there is manifest error we are left with the conclusion that there has been no revelation. There may be minds which can be reached by these crude alternatives, but they do not belong to the vital religious thinking of our day. He emphasises his admiration for the moral character of the Founder of

\* "The Industrial System: An Inquiry into Earned and Unearned Income," By J. A. Hobson. (Longmans.)



Christianity, and he has a cheerful confidence in the supremacy of Christian ethics, but without any insight into the spiritual mysteries of faith or the subtle links of connection between the need and experience of the individual soul and the wider and richer life of the Christian fellowship. We go with him heartily in his protest against clerical tests and the injury they do to conscience, and we agree with him that there can be no refuge but in truth. Only the truth of religion, as we apprehend it, is a larger and more mysterious conception than we have found in these pages. It is simply another name for the eternal life of God as it enters into relation with human nature, and it is by all the energies of the spiritual man, and not by the logical understanding alone, that its form must be tested and its meaning explained.

GOD THE KNOWN AND GOD THE UNKNOWN.  
By Samuel Butler. London: A. C. Fifield. Pp. 91. 1s. 6d. net.

Everything that this strong and original writer produced is worth serious attention. Some readers may prefer his rich vein of satire, others the gift for picturesque description and comment as he used it in the delightful book called *Alps and Sanctuaries*. But as a religious teacher, with a distinct vein of original thought, he has hardly come into his own. We do not think that the particular type of pantheism which he advocates in these pages, with the world conceived as the actual body of God, and the elements of common racial memory as belonging to the One Divine Personality who is in us all, is likely to win many converts. But there is stimulus for many of us in following the by-paths of religious speculation, which some intrepid thinker has had the courage to tread alone, even when he has little to teach us with which we can agree.

THE TERMS LIFE AND DEATH IN THE OLD AND NEW TESTAMENTS. By Lewis A. Muirhead, D.D. Melrose. Pp. vii.-150. 3s. net.

This book will be sincerely welcomed by those who know Dr. Muirhead's former work, "The Eschatology of Jesus." It is composed of four papers. The first, from which it takes its title, was read to the Society of Historical Theology at Oxford in May, 1905; the second and third, which deal respectively with "Eschatology in the Consciousness of Our Lord" and "Eschatology in the Early Christian Preaching," were delivered as lectures to a class of Holiday Theological Students at Durham in August, 1906; while the last, a survey of the recent literature on eschatology, has already appeared in the *Review of Theology and Philosophy* for June, 1908. Taken together, the papers form an excellent introduction to a difficult but deeply interesting subject. The concluding one should prove especially helpful because of its clear statement and suggestive criticism of the various views that are held by Continental as well as by British and American scholars.

In the Oxford address our author reminds us that Old Testament religion is for the most part a religion of this world and of this world only. According to it, "human life is a brief, happy visit paid to Jehovah, the living God, but the visit

comes to an end. The most a man can obtain is to have the time of his stay prolonged." How under the stress of circumstances Judaism came to be suffused with other worldly hopes and faiths is very well indicated in these pages. It is hardly possible to over-estimate the importance of the Apocalyptic writers, like the author of Daniel, in confessing and precipitating this change of outlook. These writers doubtless represented in some degree a reaction of the national consciousness against the alien hedonism and fatalism that characterised a great deal of the Wisdom literature, "Ecclesiastes," for example. They put new heart into Judaism by making credible once more that faith in its divine calling and destiny which the logic of events had done so much to weaken and confuse.

As to the eschatology of Jesus himself, Dr. Muirhead adheres to the view set forth in his former work, namely, that Jesus did not mean to convey any definite or detailed information regarding the future, and that his sayings on the subject are purposely elusive. He assumes that Jesus knew all that was going to happen but refrained from "dazzling his hearers with an excess of light." This assumption compels him to question the authenticity of Mark xiii. 32, "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father," as an utterance of Jesus. But we do not feel it necessary to admit the validity of the assumption, which, we suggest, is dogmatical rather than critical; and apart from it there does not appear to be any serious ground for disputing the genuineness of the saying.

Despite however, the dogmatic prepossession which seem here and there to vitiate Dr. Muirhead's reasoning, his book is a valuable contribution to the study of the subject, and we have pleasure in commending it to our readers.

THE JEWISH RELIGION IN THE TIME OF JESUS, by Dr. G. Hollmann, of Halle (Philip Green, 2s. net), is a translation of one of the *Volksbücher* which are doing admirable service in placing the conclusions of critical scholarship in the hands of the people. It furnishes a picture of Judaism which is much needed to correct the bias derived from the exclusive study of the New Testament writings. A useful appendix sets the subject in better perspective, showing the historical developments after the exile, and naming the chief literary witnesses for the period down to the rise of the rabbinic schools after the final destruction of Jerusalem. Based upon this evidence, the author's summary is skilful and convincing. Employing the word "Church" as denoting the religious life of the Jews, he outlines its essential unity, while distinguishing its internal differences. The types of thought and practice respectively characteristic of cultured and popular Judaism are well defined, and a very suggestive chapter on Jewish apocalyptic closes the work. The book may be cordially commended to those who would form a just and intelligent view of the religious problem which lay before Jesus as a man of his time. It is only after such a study that his real

greatness dawns on the reader, while many touches in the Gospel receive their due explanation, and the temporary elements stand apart from those that are permanent. Dr. Hollmann might have added some mention of the *Didaché* when dealing with the subject of the "Two Ways" (p. 53). Perhaps we may usefully remind readers that the name "Mastema," given on page 106 as one of the Jewish synonyms for Satan, occurs only in the apocryphal "Jubilees" literature; the meaning seems to be "the Hater." In the translation the Rev. W. E. Lummis has once more served us well, and the book reads freshly and vividly; but whether the use in our day of the word "lewd" for "unlearned" is quite desirable we doubt. Of course the editor of the collection of apocryphal works referred to on page 93 should be Kautsch (not Kantsch); the error reappears on page 136.

From the office of the *Sheffield Daily Telegraph* has come PEEPS INTO THE PAST, being passages from the diaries and pocket-books of Thomas Asline Ward, edited by Alexander B. Bell, with introduction and annotations by R. Eadon Leader, B.A. (Sheffield, Sir W. C. Leng & Co., 7s. 6d. net). The selections are of considerable interest, and the preparation of the volume commands the attention of antiquaries and local historians. At the outset we are prompted to contrast the business men of the early nineteenth century with their successors of the twentieth century. The old concern for culture, the leisurely enjoyment of the best in literature, the deep interest in religious matters, are by no means characteristic of this commercial generation. We think of De Quincey's father, "literary to the extent of having written a book," as his son tells us; of William Roscoe, the author of the *Life of Lorenzo de Medici*; of Samuel Rogers and his modest contentment with £5,000 a year, as sleeping partner in the bank established by his father; and we regret the competition and the stress which drive business men of to-day to be specialists, to the exclusion of so many things that might make for their peace. The diaries of such a man as T. A. Ward are a tacit indictment of our day and generation. Extending over a period of seventy years, the records hold much of interest for readers of THE INQUIRER. Ward was a Unitarian by conviction, a man of fine religious spirit, a great champion of civil and religious liberty, an apostle of culture, a citizen of credit and renown, and a fervent Radical in politics, not wholly unallied with Meredith's Dr. Shrapnell. He served the Unitarian denomination in many ways, entering into the Sunday-school work at Upper Chapel, Sheffield, and occasionally preaching for embarrassed ministers. He took a keen interest in sermons; one of his descriptions might apply to efforts of to-day, "the sermon was rather long and clever, full of Unitarian zeal, but a little conceited." He must have been a formidable man to preach to, for he noted the exact length of sermons, keeping his eye evidently on the second's hand of his watch. Under date, January 30, 1856, we read: "Mr. Hincks protested against a creed for



Unitarians suggested by the 'Inquirer'; and we find it hard to believe that at any time THE INQUIRER so forgot itself as to suggest any such thing. The book tempts us to transgress the limits of space; for it is a most delightful companion.

The second volume, completing The poetical works of GILES AND PHINEAS FLETCHER, has been published in that admirable series, the Cambridge English Classics. (Cambridge at the University Press, 4s. 6d. net.) The editor, Mr. F. S. Boas, has done his work well; his re-vindication of the claim of Phineas Fletcher to the authorship of *Brittain's Ida* carries us as far as we are likely to go, with our present knowledge of the problem. Mr. Boas founds his argument on an intricate series of correspondences between *Brittain's Ida* and certain of Phineas Fletcher's avowed poems; the correspondences are more convincing than ordinary cases of common imaginings or parallelism or imitation. Whether Mr. Sidney Lee, Prof. Saintsbury and Mr. Edmund Gosse will be persuaded by such reasoning remains to be seen: in any case the student is put into possession of a case which is both discriminative and scholarly. The volume under notice includes the poems of Phineas which appeared in or after the year 1633. The physiological inexactitude of *The Purple Island* detracts not at all from its quaint appeal. Here and there are passages of splendid beauty and powerful description which relieve the singers "wearie song" and come as compensation for much that is dry, fantastical and outrageous in conceit. Both the brothers Fletcher demand a mood for any sincere appreciation of their work, but granted the mood, the enjoyment is quiet and deep.

THE late Dr. Momerie was not an original thinker, but he knew exactly what he did think, and he could expound it clearly and tersely. He never hesitated because his conclusions were not orthodox, and he paid the penalties of theological independence cheerfully. In fact, he rather enjoyed being persecuted for righteousness sake, and we guess that he felt much satisfaction in the force and neatness of his controversial thrust and parry. It is eight years since he died, and several writings of his have been issued in the interval. The latest is *ESSAYS ON THE BIBLE*, which has just been published by William Blackwood & Sons (pp. xii., 146; 3s. 6d. net). These papers, which possess all his characteristic qualities, were evidently composed about ten years ago. The higher criticism was then something more of a novelty and a bogey than it is now. But even yet there are plenty of people who suppose that there is no middle course between worshipping the Bible as a fetish and regarding it with contempt, and to them these essays can be confidently recommended; especially for their defence of inspiration apart from infallibility, and their demonstration of the value of the nobler parts of the Bible, as making us feel the passionate enthusiasm for the beauty and the joy of righteousness with which they are on fire. The book is edited by Mrs. Momerie, who apparently

did not care to change anything in her husband's manuscript. But at least footnotes should have been added in a few cases; as, for instance, where "the present Archbishop of Canterbury" is referred to when Dr. Temple is meant; and again where the present Bishop of Winchester is described as Professor of Divinity at Cambridge.

"The great practical questions for religious teachers should be these:—How is God to be made known as of supreme absorbing influence and importance? How are men to be helped to live the life of divine-human beings?" Thus writes Mr. W. Scott Palmer in the introduction to his "STUDIES IN THE TEACHING OF RELIGION." (Longmans, Green & Co., 1909, 1s. net.) It is an excellent statement of the proper business of the religious teacher, but it is only moderately realised in Mr. Palmer's pages. He has indeed a literary gift which often makes detached phrases suggestive, as when he heads one of his chapters "Sin—the Will to Ignore," and another "Prayer—the Flame of our Desire." And in his concrete treatment of physical and moral evil as consequences of God's Self-Limitation, he keeps close to actual human life, and is persuasive and illuminating. But much of the rest of his *Studies* is mystical and rhapsodical, and when he is writing about the Incarnation, or the Redemption, or that fantastic modern conception of the "Social Trinity," he falls away both from clearness of statement and the normal brains and hearts of living men.

We have received from the Cambridge University Press a selection, edited by Dr. John Brown, of the *SERMONS OF THOMAS ADAMS* (1s. 6d. net). Of the personal history of Adams little is known. He belongs to the earlier half of the seventeenth century, and was on intimate terms with some of the highest in the land. Southey called him "the prose Shakespeare of Puritan theologians," and claims have been made on his behalf for a place among the great preachers of our nation. The admirable selection of his sermons which lies before us hardly substantiates the claim. They are finely conceived, well-wrought expositions of moral and spiritual truth. With apt illustration and piquant phrase, the preacher drives his message home. Here and there are passages of rich humour; a quaint strain of modernity rings through many of the sentences; the wit is pleasing and classic lore abounds; tricks of antithesis and an unblushing use of mere word-play prove the humanity of the man. But we miss the splendour of diction, the all-consuming glow of conviction, which mark the sermons of the greatest preachers of the land. Adams makes his own appeal to those who love strenuous quiet, rational analysis, and an intellectualised experience of life.

We have much pleasure in drawing the attention of our readers to a cheap and popular edition of *WOMEN'S WORK AND WAGES*, by Edward Cadbury, M. Cécile Matheson, and George Shann, M.A., which is now issued in Unwin's Sociology Series,

(London, T. Fisher Unwin, 1s. net). To those who have not yet read this book, we can heartily commend it. The importance of a careful and scientific inquiry into conditions of industrial life can hardly be over estimated, for—to quote from the writers themselves—before we can attack the social problem, and before any lasting advance of what ought to be can be made, we must have a clear and systematised knowledge of "what is." In this case the result of three and a half years original investigation is offered to the public by three highly qualified investigators. They have interviewed over six thousand working women, and obtained information from large numbers of employers, foremen, trade union secretaries, philanthropic agencies, &c. They have thus had every opportunity for sifting and verifying facts. The book should be full of interest to all engaged in social work, and most helpful to those who specialise on industrial questions.

#### PUBLICATIONS RECEIVED.

From MESSRS. H. R. ALLENSON.—"Concerning the Last Things." E. W. Lewis, M.A. 1s.

MESSRS. P. S. KING & Co.—"By What Authority?" J. H. Muirhead. Introduction by Sir Oliver Lodge. 2s.

MESSRS. MAUNSELL Co.—"Seven Short Plays." Lady Gregory. 3s. 6d. "The Power of the Red Michael," and other ballads. F. Langbridge. 2s. 6d. "The Mountainy Singer." Seosamh MacCathmhaoil. 2s. 6d.

#### MEETINGS AND SOCIETIES.

##### CHANNING HOUSE SCHOOL.

On Saturday, July 24, a large gathering of parents and friends was entertained at a garden party in the school-house and grounds. After tea the visitors, who were thoughtfully provided with a summary of the play, witnessed the performance of several scenes from Racine's "Andromache" in costume. The several parts were well sustained, with just the right dignity and reserve which the classic demands; memory was seldom at fault, while enunciation and accent showed careful preparation. The brunt of the work was borne by R. Wilks (a powerful and sufficiently relentless Pyrrhus), E. Redfern, who, as the grief-distracted Orestes, was fortunate in having so stalwart and watchful a Pylades to take care of him (or her), and G. Phillips (the pathetic and dignified Andromache).

The curtain having fallen amid applause, the visitors passed into the play-ground, where the physical drill class went through a series of evolutions to the sound of martial music; each performer carried a pair of small Union Jacks which had all been carefully mounted the right way up on their staffs, as a well-pleased Imperialist observed.

This was followed by a short but charming musical programme, to which Miss M. Campbell Taylor kindly contributed a much appreciated rendering of Squire's Tarantelle for cello. A short interval gave Miss Talbot the opportunity of announcing an excellent list of distinctions in music and drawing gained by the pupils of the school. Of these special mention



should be made of the Honour certificates gained by D. Payne in the Higher Division (pianoforte) of the Associated Board of the Royal Academy and Royal College of Music, and in Division IV. of the Royal Drawing Society. The following also gained pass certificates:—Pianoforte: Higher division, J. Holmshaw; lower division, D. Prior; elementary division, M. Parritt; primary division, M. Sagar and R. Ellis. Singing.—Higher division, G. Evans. There were twelve pass certificates in drawing, and the following achieved additional distinction:—Division I., D. Prior and R. Neve; division preparatory, K. Challen.

Mrs. Blake Odgers, who continues to take a keen personal interest in the conduct of the school, very graciously presented the certificates to the winners.

In addition to instrumental performances too numerous to mention, the singing class sang two part-songs from Roeckel's "The Sea Maidens" with excellent effect, and brought the entertainment to a close with the performance of Hutchins Lewis' patriotic cantata, "Britannia's Sons," and the singing of the National Anthem.

#### BIRMINGHAM SUNDAY SCHOOL FORWARD MOVEMENT.

##### THE TRAINING OF TEACHERS.

In the early part of the present year a course of lectures was arranged to be delivered at the Birmingham University (mainly through the instrumentality of Rev. Thos. Paxton) to Sunday School teachers, and the local Unitarian Sunday School Association invited the other Unions to join them. The Birmingham Sunday School Union representing Nonconformity, the Friends Sunday School Union, the Wesleyan Sunday School Committee, responded favourably. The lectures were a great success. The course was repeated, and even then some were disappointed because they were unable to obtain tickets. As a result of the lectures it was thought it would be very helpful if the teachers could be gathered together in the summer time. Mr. Barrow Cadbury very kindly offered the use of the beautiful grounds of Uffculme for the gathering and promised to contribute to the expenses. The secretary of the movement at once took the matter in hand and funds were speedily forthcoming to warrant the venture. 2650 invitations were issued to Sunday School teachers and workers and nearly 2,000 accepted the invitation and were present at the garden party on Saturday, afternoon, July 17. The weather was ideal. A new large tearoom had been erected which would accommodate 600 to 700 people. A band was in attendance and soon the teachers, representing every shade of religious thought, were fraternising one with another. The beautiful green-houses, with their array of colour, were open to the guests. A huge pushball, some eight feet in diameter, gave great amusement on the lower lawn. In the early evening a meeting was held at the bandstand. Mr. A. Coleman (superintendent of one of the largest Church of England Sunday Schools in the city) presided. After the opening hymn, "Come let us join with faithful souls," the Rev. E. H. Maggs (Wesleyan) led the meeting in prayer.

Apologies for non-attendance were read from many of the religious leaders of the city—Rev. J. H. Jowett, Rev. Luke Wiseman, Dr. Rendel Harris, the Bishop (Dr. Gore), the Lord Mayor (Sir G. H. Kenrick), and others. Mr. F. F. Belsey, J.P. (Chairman of the Council of the Sunday School Union, London) conveyed the congratulations of the London Council, on whose behalf he complimented the Birmingham teachers, who in methods of Sunday School work were leading the way. Rev. W. C. Hall, M.A. (minister of the Waverley-road Church, Small Heath), said they did not aim at making their Sunday Schools simply places for religious instruction, but to actually become places of worship. They wished to create a worshipful atmosphere, to bring a sense of reverence more deeply into the school. Mr. Frank Roscoe (Principal of the Men's Day Training College) dealt with the prospective arrangements for lectures in the coming term. The last course would be repeated again. Then there would be a course of lectures which could be described as lectures on methods in the junior school, followed by a course of lectures on methods in the senior school. He was delighted with the success of the movement. It would go forward if they all worked together. Let them retain their common ground of interest in the children, and desire to promote their welfare, and forget the comparatively trivial differences which separated them. The addresses were punctuated with applause, and it was very evident that a great enthusiasm has been engendered for the work of the coming winter. A vote of thanks to Mr. Barrow Cadbury and all the donors towards the hospitality fund was carried with great heartiness, and Mr. Paxton came in for an ovation when he replied to the thanks of the meeting for all his work. The closing hymn, "Forward be our Watchword," and the Benediction, pronounced by Rev. W. C. Hall, brought a most successful meeting to a close. A collection, taken at the gates, for a Lecture Reserve Fund, realised £11.

#### DOMESTIC MISSION CONFERENCE.

We learn that a missionary conference on the lines of that held so successfully at Liverpool some years ago is in contemplation. The suggestion is to hold in London about the close of next April a series of meetings, extending over two or three days, for workers at our domestic missions and all who are interested in them, at which methods of work among the poor, the training of domestic missionaries and similar topics would be discussed, and papers would be read by expert social workers. More detailed information will be given early in October, when a representative committee will have been formed and a definite programme settled.

#### MIDLAND SUNDAY SCHOOL ASSOCIATION.

On Sunday afternoon, July 18, the annual service was held. The spacious Town Hall, Birmingham, was well filled with children and adults. Upon the platform were the Rev. J. Worsley Austin, M.A., A. H. Biggs, M.A., W. J. Clarke, W. C. Hall, M.A., W. J. B. Tranter, and Messrs. W. Cheshire, E. L.

Tyndall, W. C. McStocker, C. Johnson, A. Lawrence, the Secretary (Rev. Thos. Paxton), and other friends. The singing of the hymns was inspiring. To hear "Praise ye the Lord" sung to the old tune "Duke Street," by so many voices was in itself an inspiration. The choir of Newhall Hill Church sang the anthem "Break forth into joy," with power and effect. The organist of the Old Meeting Church (Mr. A. J. Cotton) presiding at the organ. The Rev. F. A. Homer, of West Bromwich, conducted the service, and a telling address was delivered by the Rev. W. G. Topping, of Oldbury, with the subject "Shut the Gate."

#### THE UNITARIAN VAN MISSION.

The van work for the present season is now half completed, and a comparison with the statistics for last year is full of encouragement. As the tale has been told week by week of the incessant rains, it must have seemed to friends of the Mission that the result would be depressing when the time came for comparison with the earlier figures of last year. Then the evenings were glorious, and the summer was ideal, whereas it can be read even so late as this week's reports that more than one meeting has been dispersed by pelting rain, and stormy conditions have been common.

Last year 260 meetings had been held up to July 25, with a gross attendance of 102,785, and an average of 399. Up to the same date this month the figures are 92,425, average 354. As nearly as possible the decrease equals 10 per cent. of the total, but when it transpires that 109 meetings have been held either in the rain, or amid conditions which made it impossible for many people to stand throughout the proceedings, the surprise is that the figure should be so high. That our missionaries have been in earnest, and that no opportunities have been let slip, is shown by the fact that one more meeting has been held than during the corresponding period last year.

It would not be fair, however, to suppose that the decrease is entirely due to the weather. In the Midlands district the report of indifferent nights is as large as in any other, and yet the average attendance has improved by 21. There is a large increase also in Scotland, of 46 in the average. In the London district, on the other hand, where finer weather has prevailed, the average is down to 187 against 288; and in Wales it has fallen from 515 to 371. In the London district the population has often been scattered and thin, and elsewhere the apathy has been marked. In Wales, too, this distribution of population is responsible for some of the discrepancy between the figures of the two seasons; but the Mission has not always succeeded in attracting the great crowds which seemed to rise up everywhere it appeared last summer. Despite these facts, however, it appears that if the single dislocation produced by the weather could have been avoided, the result of the Mission, as a whole, to this point would have been numerically better than in 1908.

The week's work has been marked by many encouraging features. The meetings in Wales have again been the largest, and in Swansea, especially, great interest was evident. The Mission was the subject of conversation in public places, and more than one reference to the stir that the Unitarians were making was heard. The van occupied a splendid pitch at the entrance to the Victoria Park, and large crowds assembled each evening. Rev. D. G. Rees was missionary, after his meetings at Morriston, and the chair was occupied by Rev. Simon Jones, who also delivered the address on Saturday night. On Monday evening Mr. Perkins, J.P., the secretary of the congregation, occupied the chair; and on Tuesday Rev. Mr. Rees resumed the position of missionary. The members of the congregation assisted by their presence, and on Sunday evening the choir attended, and there was some splendid singing, which attracted a great audience. The other evenings a very determined opposition was kept up by a handful of literalists, who, placing themselves in different parts of the crowd, tried to keep up the fiction of strength by starting questions at these various points. The Swansea congregation had a large canvas announcement of the meetings exhibited over the church gates in High-street. The value of this, in perhaps the busiest street in the town,



may be easily understood. The missionary preached at High-street on Sunday morning.

The London van was at Willesden Green over the week-end, and Rev. J. M. Mills speaks highly of the meetings, which, though not large, were good for such a district, and produced distinct instances of sympathy from thoughtful inquirers, with prospects of some neighbouring church seeing them later. The friends at Kilburn again assisted, and Rev. C. Roper took the chair. On Thursday, Rev. W. R. Shanks opened at West Hendon, and interesting meetings followed. Much amusement was created at question time by the rejoinder of the missionary to a questioner who told the speaker that he had not a leg to stand on. "Oh, yes, I have two legs to stand on, and shanks at that," said the missionary; and the questioner lost his bitterness, let it be hoped, amid the merriment which ensued.

At Loughborough the Midland missionary for the week, Rev. A. Hall, drew good audiences, and Rev. W. H. Baggess presided. There were a number of questions from a professional textual expert, but he made no headway apparently. The religious service on the Sunday night was greatly enjoyed. A couple of nights were spent at Shepshed, where the services were conducted by the Rev. T. J. Jenkins and Rev. W. H. Burgess, with very satisfactory results, and the van then moved to Coalville, where Mr. Jenkins and Rev. Clark Lewis divided the duties; Mr. Lewis also preaching in the Coalville chapel on Sunday. There was a large audience on Sunday evening, despite the fact that both the Salvation Army and the Free Church Council were holding meetings at the same time.

#### DETAILS OF THE MEETINGS.

**LONDON DISTRICT.**—Wilkesden Green, July 19 to 21, three meetings, attendance 630; West Hendon, July 22 to 25, four meetings, attendance 625.

**MIDLANDS.**—Loughborough, July 19 to 21, three meetings, attendance 1,450; Shepshed, July 22 and 23, two meetings, attendance 550; Coalville, July 24 and 25, two meetings, attendance, 1,350.

**WALES.**—Morrison, July 19 to 21, three meetings, attendance 1,150; Swansea, July 22 to 25, four meetings, attendance 3,350.

**TOTALS.**—July 19 to 25, twenty-nine meetings, attendance 11,825, average 407.

Inquiries to Rev. Thos. P. Spedding, Clovercroft, Buckingham-road, Heaton Chapel, near Stockport.

REV. E. T. RUSSELL reports:—On Monday, July 19, and Tuesday, July 20, we had fine meetings at Skinflats. The people were deeply interested in the subjects dealt with, and though it rained on Tuesday, the men and women remained about for a long time after the meeting was over. On Wednesday evening I was at Camelon replying to a local minister who is trying to expose the fallacies of the Unitarian. I had a fine meeting there. On Thursday night I was back at Skinflats. A Tariff Reform lecturer had advertised a meeting in the village, but the people gathered around me, and the Tariff Reform lecturer listened to my lecture instead of giving his. On Friday I was at Bainsford lecturing, and had a large meeting. On Saturday my van was at Stirling, and a large audience gathered around it. On Sunday in the morning I was preaching as usual in the Universalist Church; in the afternoon I was lecturing at Grange-mouth in reply to a local minister; and in the evening I lectured at the Cross Falkirk. The van will remain at Stirling possibly for a fortnight.

## NEWS OF THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

**Accrington (Resignation).**—The Rev. J. Islan Jones, B.A., has resigned the pulpit of the Oxford-street Church, to which he was appointed three years ago. In a letter which he has addressed to the congregation Mr. Jones is careful to explain that there are no grounds of difference, and that he is leaving for purely personal reasons, because he believes that he

can probably serve more effectively elsewhere. We understand that the resignation will take effect immediately. He leaves the church in a much more prosperous condition financially than he found it.

**Birmingham: Newhall-hill Church.**—On Sunday, July 25, the annual flower services were held. The church was nicely decorated for the occasion. The minister (Rev. Thos. Paxton) conducted the services. There was a good congregation at night, when the old custom of presenting a small bouquet of flowers to each worshipper was continued. An applicable sermon, entitled "Life's Imperfections," was delivered, the theme being that imperfect lives, like imperfect flowers, can give off much sweetness. As the gardener strives after the perfect bloom, so should we strive after the perfect life. In the afternoon the annual prize distribution to scholars of the Sunday School took place. Mr. A. Williams Price handed over 16 ordinary and 5 special prizes to girls, and 14 ordinary and 5 special prizes to boys, the special prizes being awarded for perfectly regular attendance. An attractive address was given by Mr. Price on "Prize Winning." The Rev. Thos. Paxton conducted the service.

**Bootle: Free Church.**—On Sunday, July 25, the anniversary services were held in the Free Church Hall, Stanley-road. Rev. J. Page Hopps preached both morning and evening to large congregations. At morning worship the sermon was taken from the text "Strength and beauty are in Thy sanctuary." In dealing with this subject he showed how true strength and beauty always go together, and, as an illustration, mentioned how the architects of our famous cathedrals had cunningly carved the pillars and arches, but this exceeding beauty was only to hide their enormous strength to uphold the lofty roof. The evening service was devoted to a consideration of "The Universal Religion," and the text was Paul's wonderful words, "Gods many and lords many, but to us there is but one God, the Father." In studying this subject, Mr. Page Hopps said man had made God in his own image, that the fighter worshipped a god of war, the scientist a god of law and order, the evolutionist a god of evolution, while the lover worshipped a god of love. Paul, with one of his mighty strides, had grasped the fact that the God of Love was the highest conception of all. During the course of the service the choir rendered the anthem "Seek ye the Lord," and also provided a quartet, "Eventide." Seating accommodation was entirely filled, and at the request of the minister the hymn, "God be with you till we meet again," was impressively sung by the congregation after the Benediction. In the afternoon the scholars of the Sunday School furnished an interesting programme of music, and an admirable address on "The Illusions of Life" was delivered by Mr. James Eccles, whilst Mr. R. F. Lister conducted the service.

**Bristol: Death of the Rev. W. Matthews.**—We regret to report the death of the Rev. William Matthews, after a long and painful illness, at his residence, 28, Lower-arcade, Broadmead, Bristol. For many years he was prominently connected with Lewin's Mead Mission, where he acted as missionary with great success until he relinquished the ministry for the bookselling, to which trade he has been devotedly attached. He was educated for the ministry at the Home Missionary Board, Manchester. His first appointment, in 1874, was at Rawtenstall Unitarian Chapel. In 1877 he took charge of the congregation then being formed at Colne, Lancs., and successfully saw the new church grow into the fine building, now standing in Stanley-street. He was the author of several tracts, and a keen debater on theological subjects. In the political world he was also locally well known, and won recognition for his work in connection with the Bristol North Liberal Association. The funeral service was conducted by the present missionary, Mr. Graham, on Wednesday, July 28, at the Unitarian Burial Ground, amid many signs of public sympathy.

**Burslem Open Air Mission.**—Thursday evening last saw the Rev. B. C. Constable, of Stockport, addressing an audience of 150 persons on "The Way of Salvation." Rain again brought the proceedings to an abrupt conclusion, but many lingered near, and an animated discussion arose amongst them

shortly afterwards. The Rev. G. Pegler, B.A., acted as chairman.

**Congleton.**—Wednesday, July 21, was a red letter day at Congleton, where the Rev. Fred Hall, the blind preacher, is putting new life into the congregation. A number of neighbouring ministers were present, and the Rt. Hon. Sir J. T. Brunner, Bart., M.P., laid a memorial stone to a valuable addition to the Sunday-school.

**Durham (Ferryhill).**—Open-air services were held at Ferryhill, a rapidly increasing mining centre, on Friday and Saturday, July 23 and 24, under the auspices of the Northumberland and Durham Unitarian Association. On Friday the Revs. S. S. Brettell, H. Cross, and W. Wilson were present, and had an attentive audience. On Saturday, in spite of the fact that it was Miners' Gala Day,—the festive day among the miners of the North—which always means a great exodus from all the mining villages, upwards of 200 listened to addresses by the Revs. A. G. Peaston and H. Hall. As the gathering grew, a friend who was listening to Unitarianism for the first time ran to fetch a box and offered it as a platform. Those present said the number was remarkable, considering that so many of the residents were away, and they expressed the hope that more services would be held in Ferryhill. It was explained that the services were conducted in order to make it known that courses of lectures would be delivered during the coming winter. The experiment proved an admirable way of breaking the ground.

**Garston.**—Mr. William Piggott is entering the Home Missionary College in October. The Liverpool District Missionary Association believing Garston to be a centre that requires and deserves working, purposes placing a resident minister there.

**Ilkeston and Loughborough.**—The school treats, favoured with pleasant weather, have passed off well. At Ilkeston the school sermons were preached on July 11, by the Rev. J. Kertain Smith, of Belper, and the treat was held on the following Saturday at Wharf Cottage, West Hallam, on the kind invitation of Mr. Thomas Straw. At Loughborough a drive through the Charnwood Forest district to Spring Hill Farm was arranged for July 24, and 85 sat down to tea.

**Kidderminster: Death of Mr. Charles Payne.**—Mr. Charles Payne, an old inhabitant of Kidderminster, passed away at his residence, Cherry Orchard, on Tuesday morning, July 13, in his eighty-ninth year. Mr. Payne was a life-long member of the New Meeting congregation. In early life he was a convinced Chartist, and lived to see most of the points then demanded passed into law. He took an active part in the agitations which led to the repeal of the Corn Laws and paper duties, and throughout his life took a keen interest in public affairs. He was known to a wide circle of friends. He leaves a widow, aged eighty-four, three sons, and two daughters. The sons are Messrs. T. C. Payne, commission agent, and Mr. W. Payne (Kidderminster), and the Rev. G. A. Payne (of Knutsford). The funeral took place on Friday afternoon, July 16, the body being laid to rest in the Nonconformist Cemetery. The Rev. J. E. Stronge (pastor of the New Meeting House) officiated. The three sons were the chief mourners, and sympathising friends were present from the New Meeting congregation, the Weavers' Association, and other bodies with which Mr. Payne had been identified. Mr. Stronge, in his sermon on Sunday morning, July 18, made sympathetic reference to Mr. Payne and his long connection with the congregation. "Although old in years and bent with age his mind until near the end was clear and independent in thought, keenly alive to the changing aspects of the political and religious and social questions of the day. In many cases age brings conservatism of thought; but in the case of our departed friend his mind was as venturesome and as progressive as that of a young man. In years gone by he rendered important services to our church and Sunday-schools, and one of his sons is an earnest minister in the denomination he loved."

**Leigh: The late Rev. William Mason.**—We regret to announce the death of the Rev. William Mason, which took place at his residence Oak-street, Leigh, on Sunday, June 20, at the age of 73. In early life Mr. Mason belonged to the teaching profession, having



been trained at the Borough-road Training College, London; but in 1876 he entered the Home Missionary College, then the Unitarian Home Missionary Board, to take a three years' course of training for our ministry. During his ministerial career Mr. Mason had charge of the congregations at Lewes and Croft, but the double affliction of defective eyesight and deafness prevented him from taking that position of prominence and usefulness in our ministry, for which he was otherwise so well fitted. These infirmities becoming more pronounced with advancing years, he retired from the active ministry in 1900. By the conditions of his will, Mr. Mason bequeaths the greater portion of his books to the Rev. Principal Gordon, to be distributed by him among such of the young men as he may select, who were students at his old college at the time of his death. In accordance with his written instructions, Mr. Mason's remains were cremated at Manchester on June 24, prior to which a service was conducted in the Tuist-lane Church, Leigh, by the Rev. R. Stuart Redfern, the Rev. J. J. Wright officiating at the crematorium. A memorial service was held on the following Sunday, a good congregation assembled and Mr. Redfern's reference to the life and work of Mr. Mason was fully reported in the local paper. [The announcement of Mr. Mason's death only reached us this week, and this must be our apology for such a tardy tribute to his memory.—EDITOR.]

**London (Harlesden).**—Rev. Charles Roper preached at the Willesden High School on Sunday evening last, and now the services are suspended until September 19. A considerable number of Unitarian families and sympathisers have made themselves known, and shown their interest by their regular attendance. The smallest congregation has numbered 14, and the largest 40 (twice). During the visit of the Van to Harlesden and Willesden Green members of the little congregation were present at the meetings, and tried to make more widely known the services at the Willesden High School. Thanks are due to many friends at Harlesden for the efforts they have put forth on behalf of the new movement.

**London (Mansford Street Church and Mission).**—The twenty-fifth annual flower show took place on Wednesday, July 21, when 112 plants out of 245 sold about three months back were on show. The judge, Mr. G. H. Ellis, awarded 17 prizes, which were distributed by Mrs. Cooper, E. Franklin Cooper, Esq., F.L.S. (of Leicester), being in the chair. Prizes were also awarded to the children who had gathered the best bunches of wild flowers at the excursion; also for table decoration, the competition for which had taken place the previous night, and had been adjudged by Miss Hall and Miss Bartram. A table (not for competition) shown by Mrs. H. Thompson, transformed into a veritable bower, won universal commendation. The competitors who had grown the best bulbs (hyacinths in three colours and daffs), and which were shown last March, also received their prizes. The Secretary, after recalling the starting of the society by Miss J. Upton and Mr. J. C. Drummond announced that 15 window gardens were entered for the prizes offered by the Metropolitan Public Gardens Association. They would be judged by the Association at the end of July, and the result made known later. As last year, prizes were offered to the Junior Girls' Club for the best piece of plain and fancy needlework, and Miss Keeler awarded two prizes to these. Mr. H. Thompson judged a small woodwork exhibit of the Boys' Brigade, and awarded one prize. The Industrial Section was greatly enlarged by a loan exhibit of some 150 specimens of beautiful work. Woodwork, metalwork, drawings, paintings, and delicate bookbinding filled other tables. Votes of thanks to all who had assisted in the success of the evening closed the proceedings.

**Lydgate.**—A three days' bazaar has been held for the purpose of raising the necessary funds to provide a new school. It was opened on the first day by Mrs. Manning Prontice, of Ipswich, with Rev. L. Taverner in the chair. On the second day Rev. T. Lloyd Jones, of Liverpool (in the unavoidable absence of Mr. John Harrison), presided over the function, which was performed by Mrs. Grosvenor Talbot, of Leeds. The third day the children of the Sunday-school performed the ceremony.

The bazaar was held in Lydgate Mill, which had been kindly lent by the owners for the occasion. The teachers and the young men of the first class cleaned and whitewashed the building for the purpose. The result of the sale and the subscriptions amounted to £209. This, with the £317 previously raised, and the £250 promised by the Yorkshire Union, brings the total amount promised and raised to £776. It is estimated that the amount required will be £1,050.

**Monton.**—On Saturday, July 24, the thirty-third annual exhibition of window plants was held in the Memorial Schools. After tea a meeting took place, Mr. Nanson being in the chair. In a few remarks, subsequent to the opening hymn, he introduced Mr. Golland, who, in an interesting address, referred to the three sections of the exhibition, namely, the window plants, the bunches of wild flowers, and the home work. Mrs. Golland distributed the prizes to the owners of the best grown plants, after Mr. Broadbent had explained how the prizes were awarded. Then, after a little music and the expression of thanks to all who had in any way contributed to the success of the occasion, the meeting came to a close with another hymn. A hasty glance over the exhibition gave the impression that bloom was very scanty, but probably this was due to the sunless weather. Many of the plants were evidently well cared for, while practically all were healthy.

**Merthyr Tydfil: The late Mrs. Stephens.**—Mrs. Stephens, whose death took place on the 12th inst., in her 77th year of age, was one of the best-known and most revered citizens of Merthyr. Being the daughter of the first post-master of Merthyr Tydfil, she spent the whole of her life in her native town, and that life was eminently distinguished by many noble acts which had for their object the amelioration of the social conditions of the people among whom she lived, and the educational and the moral uplifting of the masses. For the last half century no progressive movement was organised in the town but that Mrs. Stephens and her family exerted their wide influence on its behalf. She was indefatigable in her efforts on behalf of the General Hospital of the town. Ever since the very inception of that splendid institution the Stephens family were most unsparing in their sacrifice to secure its success, and they literally "spent and were spent," never resting until the hospital was placed on a sure foundation, and its success assured. On September 11, 1866, she was married to Mr. Thomas Stephens, the eminent author of "The Literature of the Kymry," and as one of the biographers of this historian truly says, "never did wife render to husband deeper veneration and devotion than she did to him." On the death of Mr. Stephens, on June 4, 1875, a large portion of his valuable library, more especially rare books bearing upon the history of Wales, was left to the town of Merthyr, and nothing afforded more genuine pleasure to Mrs. Stephens than to give her willing consent to students from far and near to make the most liberal use of that unique collection of books. Although Mrs. Stephens had been afflicted for years, and unable to join her fellow-worshippers in the Unitarian Church, she will be greatly missed, and her death has deprived the church of one of its finest characters. On the following Friday her mortal remains were laid to rest in the family vault in the Cefn-coed cemetery, the Rev. J. Hathren Davies, Cefn-coed, officiating.

**Oldham (Appointment).**—The Rev. W. S. McLauchlan, M.A., has received and accepted

the unanimous invitation of the Lord-street Unitarian congregation, at Oldham, to become their minister. Mr. McLauchlan was, until recently, minister of a Congregational church at Darwen.

**Wakefield.**—As usual, at Westgate Chapel, the annual floral services and the school feast were held in close succession on Sunday, the 18th inst., and the following Wednesday. The venerable building lends itself admirably to floral decoration, and, in spite of the recent unfavourable weather, the display of flowering plants and garden and field flowers evidently surprised the large congregations that assembled for all three services. These were conducted by the Rev. W. T. Davies, the recently inducted minister, whose able and appropriate discourses were worthy of the occasion. The special hymns were finely rendered, and the collection was very satisfactory. One pleasing custom at Westgate Chapel is to offer prizes to the scholars who provide the best arranged bouquets and baskets of flowers, and this year there was a keen competition, chiefly among the girls. These rewards were distributed by the Rev. Andrew Chalmers at the close of the children's service; and he afterwards delivered a brief address to the large concourse of scholars, parents and friends. The school feast was held in delightful weather in the park at Sandal Grange, by the kind invitation of Mrs. Marriott, who had provided a spacious marquee, and engaged one of the best bands in the city. About 400 children and grown-up people were present. The large company separated after singing hymns and giving hearty votes of thanks to their hostess, and to all who had planned and worked for the success of the festivity.

**Walsall.**—On Saturday afternoon last, in the minister's garden, the children of the Sunday-school enacted a series of scenes from "Twelfth Night." On the grass, which served for stage, against willow trees for background, the children in costume formed many pretty groups, and recited their lines in a manner which gave evidence of a keenly awakened interest in Shakespeare. The audience, seated in a semi-circle, completed a very pleasant picture, which afterwards broke up into groups with the appearance of the tea-urns. Very hearty thanks are due to Mrs. Richards, who, in addition to managing the performance, designed and made the children's dresses.

**Walthamstow.**—At a meeting of the local Indian Committee, held at the Free Christian Church, Walthamstow, the following resolution was unanimously passed: "This meeting regrets that any suggestion should be made in the Draft Constitution of South Africa of denying the coloured races the right to stand for election to their Parliament, and trusts that the British Government will give no sanction to the imposition of any racial qualification for the members of the South African Legislature."

**Yorkshire Ministers' Union.**—The quarterly meeting of the Yorkshire Ministers' Union was held at Mill-hill, Leeds, on Tuesday morning, July 27. Fourteen ministers were present, including Rev. W. T. Davies, of Wakefield, who was cordially welcomed into the Union. Rev. C. J. Street presided in the absence of Rev. Charles Hargrove, who is away in Switzerland. Dr. Thackray, of Huddersfield, read a most thoughtful and interesting paper on "Pulpit Presentation of the Doctrine of Immortality," which was followed by a discussion worthy of the subject. The brethren took lunch together at the Old Bank Restaurant. After the quarterly meeting of the Yorkshire Unitarian Union, the brethren proceeded to High Bank, Roundhay, in response to an invitation from Mr. and Mrs. Verity. After tea, Rev. A. H. Dolphin took the favourable opportunity of paying a warm and well-deserved tribute to the person and work of Rev. John Ellis, the district minister, who is soon to leave Yorkshire to take charge of the churches at Forest-gate and Stratford. Mr. Dolphin expressed to Mr. Ellis the hearty goodwill and wishes of his Yorkshire brethren. Mr. Ellis feelingly replied, offered some useful advice, and reciprocated the goodwill and wishes of his friends and brothers in the ministry. Rev. C. J. Street proposed and Rev. W. L. Schroeder seconded a hearty vote of thanks to Mr. and Mrs. Verity for their generous hospitality.

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## NOTES AND JOTTINGS.

LONDON's death-rate for last week was the lowest recorded in the Metropolis in any week during the last 50 years. It fell to 10 per 1,000 per annum, having been 10.6 in the preceding week. While the deaths were 249 below the average for the corresponding weeks of the previous five years, the births were 249 below the average.

THE *Christian Register* of July 15 contains a special reference to the retirement of the Rev. V. D. Davis from the editorship of this paper. "Mr. Davis," it says, "has been a brave and earnest defender of the truth, as it was given to him to know it, and deserves well at the hands of his fellow workers." It also contains the preliminary programme of the National Conference to be held in Chicago in the week beginning September 27. We notice that the Rev. H. D. Roberts, of Liverpool, will be the bearer of English greetings and good will.

THE Rev. T. Rhondda Williams, in a signed leader in the *Christian Commonwealth*, quotes at length from a recent leader in THE INQUIRER, and speaks with cordial approval of our emphasis on experience as the great word of progressive Christianity in our time. "Here," he says, "is one of a good many signs of that tide of religious religion which is rising in the world to-day. It is in this tide that the old sectarian barriers will be lost sight of. The old controversy, e.g., between Unitarian and Trinitarian, has never been settled; each argued to his respective standpoint from an infallible Bible. It is not in the least necessary to settle which of them was right, because the controversy is dead. The number of people is increasing in all our churches who feel that most of the old fighting questions are dead, and who find in experience that the deeper men go into the realities of religion the more united they become. The day of denominationalism is over, not in the sense that sectarianism is dead, but in the sense that its service to the spiritual ends of life is played out. We have entered a new world, gloriously untrammelled, where we have found the truth which transcends all dogmas and all labels, and service which is perfect freedom."

In less than three years from its foundation, the Anti-Sweating League has seen its principles embodied in a bill establishing wages or trades boards in at least four trades, and providing for the extension of the system of a minimum wage thus regulated. The executive, therefore, found reason for congratulation at the annual meeting of the League on July 22, and foresaw the probability of the dissolution of the League at a time not very distant, but considered that "it must live at least for two or three years further in order that it may watch over the great experiment which has been made at its solicitation."

THE 18th Annual Report of the Humanitarian League has just been issued, and is full of interesting information of efforts made to promote the spirit of humanity, to check cruel sports and to improve the conditions and the ameliorating influences of prison life. There is a Criminal Law and Prison Reform Committee, an Animals' Defence Committee, and a Children's Department. The report may be had from the office of the League, 53, Chancery-lane, W.C.

THE area of the Black Country is about 50,000 acres, and half of this, it is stated, has been turned over in search of minerals and now lies waste. It is further estimated that about 14,000 acres might be planted profitably at the present time, as magnificent matured timber could be raised in the district and labour is plentiful. A deputation waited this week upon Lord Carrington at the offices of the Board of Agriculture, to urge the inclusion of the Black Country in any scheme of afforestation which the Government may undertake. It was headed by Sir Oliver Lodge, who spoke

of the amount of waste land and the importance of improving the aspect of the country. Various aspects of the question were touched upon by the succeeding speakers. Mr. P. E. Martineau explained that there was a good demand in the district for small timber, and referred to the possible increase in trade arising from a ready supply. Lord Carrington was very sympathetic, and promised that in any scheme of afforestation which might be undertaken the case of the Black Country would be very carefully considered.

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